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MENTORIA:
OR, THE
YOUNG LADIES INSTRUCTOR.



MENTORIA:
OR, THE
YOUNG LADIES INSTRUCTOR,
IN
FAMILIAR CONVERSATIONS
ON
MORAL AND ENTERTAINING SUBJECTS:

CALCULATED to improve YOUNG MINDS,
In the ESSENTIAL, as well as ORNAMENTAL
PARTS OF FEMALE EDUCATION.

By Miss ANN MURRY. *K*

DEDICATED, by PERMISSION, to
THE PRINCESS ROYAL.

D U B L I N :

PRINTED FOR MESSRS. PRICE, SHEPPARD, POTTS,
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AND B. WATSON,

MDCCLXXIX.

M. N. T. O. R. I. A.

YOUNG LARIES INSTRUCTOR

FAMILLARISED

MORAL AND ENTERTAINING

CLASSICAL AND MODERN



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THE following Dialogues were presented in manuscript to the Princess Royal; in consequence of the approbation they met with, the Author obtained the honour, and gracious permission, of dedicating her performance to her Royal Highness.

ADVERTISEMENT

THE following Dialogues were
presented in manuscript to the
cells Royal; in consequence of the
approbation they met with the Au-
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tious permission of dedicating his
performance to her Royal Highness.

TO HER ROYAL HIGHNESS

THE PRINCESS ROYAL.

May it please your Royal Highness,

GRACIOUSLY to accept
my first literary production ;
which was professedly writ-
ten for the instruction and
amusement of young minds ;
if

if it produces that effect, and gains your Royal Highness's Approbation, I shall obtain the ultimate end of my wishes. I disclaim the usual stile of Dedication; as being incompatible with the Sincerity I profess, and practise. Flattery, like poison, is certain in its operations, and destructive in its consequences; various are the means of infusing this mental

tal

tal evil, but those never fail of obtaining success, which are ministered in the pleasing semblance of deserved applause. Deign to receive my ardent prayers, that your Royal Highness may attain every possible degree of perfection! and that you may be good, as well as great; great by Royal descent, but superior by exemplary Virtue! Let me earnestly
entreat

x D E D I C A T I O N.

entreat your Royal Highness, not to disappoint the hopes of an expecting nation, who seek in your Royal Highness, a continuation of those amiable qualities, which so eminently distinguish our most gracious Queen: strive like her to gain universal approbation; make her the model of your conduct; and may God grant you grace, so closely to copy
the

the bright original, that
two such animating pictures
may influence the manners
of posterity, and enhance the
merit of Female Virtue !

I am, with profound respect,

Your Royal Highness's

Most Obedient and Faithful Servant,

ANN MURRY.

Tottenham High-Cross,

April 8, 1778.

IN AID OF THE

the highest original
two such interesting pictures
most interesting the subjects
of posterity and enhance the
merits of female Virtue!

I am, with profound respect,
Your Royal Highness's

Most Obedient and faithful servant

ANN MURRY

London, 17th Decr 1777

that picture was sent
to the Royal Academy

P R E F A C E.

THE Author of the following Dialogues, in conformity to custom, deems it necessary to alledge some reason, or offer some excuse, for presenting them to the Public. She is conscious of their defects, and therefore trusts that the plan, rather than the execution, will insure their success. She begs leave to plead in their behalf, they were originally written for the use of her pupils; the advantages they derived from them, and the favourable reception they

they met with in the circle of her friends, were the chief motives of the present publication. If, by checking the rapid progress of folly and dissipation, they advance the cause of knowledge and virtue, she will think her labours amply rewarded.

She is aware justice may urge the critic, to pass a severe sentence on her performance, but as whatever faults may be in it, she sincerely wishes to amend, so she can assure him, that vanity bore no share in her undertaking so arduous a task. It was perhaps above her

her years and abilities; yet, as it seemed particularly suited to the nature of her employ, she was tempted to combat the difficulties which attended it.

Dialogue and fable, are in general esteemed the best vehicles to convey instruction, as they lure the mind into knowledge, and imperceptibly conduct it to the goal of wisdom. This mode of practice often succeeds, where formal precept fails, and might produce an happy effect, if it were more frequently adopted. The younger part of her readers, are earnestly entreated
to

to pay attention to the lessons contained in the following pages, which she hopes, like a nosegay composed of different flowers, will dispense their fragrance, and prove an agreeable compound!

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OF THE

REIGN OF

CHARLES

THE FIRST

OF GREAT BRITAIN

AND

OF IRELAND

BY

JOHN

WILKINS

OF THE

BAR

AT

THE

COURTS

OF

THE

DIALOGUE I.

MONDAY.

On Industry, Truth, and Sincerity.

Mentoria.

AS your and your sister's improvement, my dear Lady Mary, engrosses my whole attention, I propose employing the remainder of the morning in pointing out those measures I think will be most conducive to it. I am not so rigid as to exclude amusement from the system which I mean to form; though I wish but a small portion of your time to be spent in trifling pursuits. There is scarcely any thing of more importance, and what is more extraordinary, less attended to, than habitual Industry. So clearly am I convinced of the advantages which arise from the practice of this virtue, that in the prosecution of my present plan, I intend to allow some employ for every hour in the day, and shall endeavour to blend instruction with amusement, as they do not

B

appear

appear to me the least incompatible, though from the prejudice of weak minds, they are usually considered so. The thoughtless and inconsiderate receive instruction like a medicine, and nauseate the draught ; but partake of the banquet of amusement, with as much ease and pleasure as if it were their daily food. If we were to examine these different qualities with minute attention, we should find they often differ only in the name. Many pursuits where pleasure is the end proposed, produce disgust and pain ; whilst on the contrary, those avocations which seem attended with difficulty, reward the labour of such who surmount them, with knowledge and glory.

Lady Mary.

My dear Mentoria, are we always to be reading, working, or writing, and never play?

Mentoria.

Certainly not, my dear : my present object is to diversify your pursuits ; and to regulate them in such a manner, that, whilst you are seeking improvement, you may be amused. The judicious choice and disposition of the agreeable and useful qualifications of the mind, produce the same effect in a human character as the contrast of light and shade,

shade, does in a fine picture, which constitutes the beauty and intrinsic value of both.

Lady Louisa.

I think we are always employed. How much time we spend in getting our lessons! I often lament I have not more time to play.

Mentoria.

I agree with you, Lady Louisa, in thinking you spend a great deal of your time in getting your lesson: I am sorry to add, as my opinion, often more than is necessary for the purpose. The habitual industry I mean to inculcate, will, I hope, obviate this objection, and give me no farther cause of complaint. When you seriously reflect, that, if you do not perform your business in the space of time appropriated to that purpose, it will interfere with your attendance on your Masters, or some other branch of your duty, you will be inclined to pursue your studies with the attention they deserve. The advantage would evidently be your own, as by that means, you would have part of your time entirely at your own disposal.

Lady Mary.

What alteration then, my good Mentoria, do you mean to propose in our education?

B 2

Mentoria.

Mentoria.

None that will affect your Ladyship's peace. I shall expect never to see you idle : and shall be displeased, if you tell me you have nothing to do ; always endeavour to suit your employ to the circumstances of your situation. I would advise, when you are engaged with your friends, to let your pursuit be of a nature that does not require close application ; as I think it a mark of ill breeding, to bestow great attention on any object, which does not immediately conduce to their amusement.

Lady Louisa.

I suppose, as you are so fond of reading, you will expect it to employ great part of our time.

Mentoria.

You are mistaken, my dear, I am no friend to persons of your age spending much time in reading, except to those who are capable, and willing, to correct their errors. For though by Industry, you may comprehend the meaning of words, you can never attain the just pronunciation, but by the instruction of an intelligent mind.

Lady Mary.

I cannot yet discover, my dear Mentoria, in what you mean to differ from our usual
mode

mode of practice: Are we to be detained longer with you in the morning?

Mentoria.

It is not my intention, to keep you one moment longer than the usual time. It is not the number of hours, but the use you make of them, which will secure your improvement. The mental, as well as the corporeal faculties, derive the most advantage from the sustenance which is administered in small quantities; the lighter the quality, the easier it is digested, and more conducive to the support and nourishment of the whole system.

Lady Louisa.

What are the peculiar advantages of Industry, my good Mentoria?

Mentoria.

They are of such general utility, it is impossible to enumerate them: those who are distinguished by any extraordinary qualities, are commonly indebted to this virtue for the superior excellence they have attained. Many useful discoveries are produced by chance, which could never be brought to perfection without the aid of Industry. I cannot produce a stronger instance to prove the efficacy of Industry, than the advantages Demo-

sthenes derived from this virtue. His example ought to teach us, few difficulties are insurmountable, for by nature he was not designed for an Orator, as his voice was weak and inharmonious, and his manner ungraceful. With these defects, it is wonderful, he applied himself to the study of eloquence; as of all others it seemed the least suited to his abilities. In order to remove the stammering articulation of his words, he used to declaim on different subjects with pebbles in his mouth, when he was ascending steep places, which strengthened his powers of respiration. To accustom himself to the noise of the Courts of Justice, he frequently made orations by the sea side, when the waves were most tempestuous. He was no less attentive to his action, and general deportment; as he was conscious he had contracted a bad habit of shrugging up his shoulders, he caused a pulpit to be erected on such a particular construction, with an halberd hanging over it, in which he used to practise his declamations, that whenever the vehemence of his action prompted him to exceed the proper bounds, the halberd proved an useful monitor. His wisdom suggested to him the necessity of
close

close application, he therefore had a study built under ground, where he used to seclude himself from the world, and often not appear for two or three months. Whilst he was in this retirement, he shaved but one side of his head, that he might not be tempted to appear in public.

Lady Louisa.

I am astonished he had such resolution; I dare say his friends used to laugh at him.

Mentoria.

The discouragement, my dear, he met with, enhances the merit of his perseverance; for notwithstanding, on his first appearance he was received with universal disapprobation, and even silenced by the hisses of the populace, so far from discontinuing his pursuit, he redoubled his assiduity, and at last became one of the most eloquent men of the age.

Lady Louisa.

Do you think, my dear madam, if I were to try and take great pains, I should sing as well as Signora Sestini?

Mentoria.

Try the experiment; always point out those as a model who excel; by which means you will acquire a tolerable degree of proficiency

ency in the art you admire ; though you may not be able to attain the same degree of excellence.

Lady Mary.

I am surprised more persons do not follow the good example of Demosthenes.

Mentoria.

Few persons, my dear, are conscious of their own defects. It is necessary to be sensible of the weakness of our state, before we can endeavour to fortify it. Those, whose imperfections are so glaring that they cannot be ignorant of them, turn their eyes from the dark side of the picture, and solace themselves, that they possess some useful, or agreeable quality, which serves as a counterpoise for those in which they are defective. There is another reason which may be alledged, why so few endeavour industriously to excel ; namely, the repugnance of human nature, to pursue any plan, to which it has not a natural propensity. There are scarcely any, who have resolution to act directly contrary to their inclination ; and they urge in their defence, that the bent of the genius ought to be considered. To such persons I would reply, the initiation into all sciences and languages is tedious, and in some degree laborious :

rious: perseverance will enable us to gain the summit, which at our first view seemed inaccessible. When we have attained thus far, we shall find the descent easy, and the path strewn with flowers, by the side of refreshing streams.

I recollect a few lines I wrote the other day on Industry, which I will now repeat, as they are applicable to my present purpose.

Th' industrious bee extracts from ev'ry flower
 It's fragrant sweets, and mild balsamic power.
 Learn thence, with greatest care, and nicest skill,
 To take the good, and to reject the ill.
 By her example taught, enrich thy mind,
 Improve kind nature's gifts, by sense refin'd;
 Be thou the honey-comb in whom may dwell
 Each mental sweet, nor leave one vacant cell.

Lady Louisa.

I hope, my dear Mentoria, I shall practise the excellent lesson contained in those lines. What virtue do you esteem and recommend, next to Industry?

Mentoria.

I purpose now, my dear, to subjoin a few observations on those, which ought to be the leading principle of your actions; I

mean Truth and Sincerity, which, in many instances, are synonymous terms.

Lady Mary.

My good Mentoria, pray, what are synonymous terms?

Mentoria.

Words, which have a different sound, yet bear the same signification; such as *pugilanimity*, and *cowardice*, with many others too tedious to mention.

Lady Mary.

What resemblance is there between truth and sincerity?

Mentoria.

Truth is the mother of sincerity, who possesses all the amiable qualities of her excellent parent, and yields implicit obedience to her laws.

Lady Louisa.

If I could not possess both these virtues, which ought I to chuse?

Mentoria.

They are bound by such strong ties, it is impossible to disunite them; as wherever truth fixes her residence, sincerity is always found her constant attendant.

Lady Mary.

I have always been taught the necessity of speaking

speaking truth; and hope never to err from it.

Mentoria.

I would earnestly advise you, not only to avoid being guilty of advancing an absolute falsehood, but also to guard against the slightest deviation from truth. In every system of laws, are specified different degrees of trespasses, and punishments annexed, proportionate to the offence committed. Thus, many persons, who would shudder at the thought of being guilty of any violent assault on the lives or properties of their fellow-creatures, make no scruple to injure them in a point, which more essentially affects their happiness. In like manner, many, who would be shocked with the idea of openly violating the laws of truth, by telling a direct lye, make a constant practice of extenuating some circumstances, and exaggerating others, as best suits their purpose. It is to this conduct, we are indebted for the misconstruction of most actions; the concealment of some favourable incident often produces the same consequences, as the most full and elaborate confession of guilt. From which it evidently appears, we are bound by the strongest ties, to express every thing as
it

it really is; neither to varnish a bad action with the weak excuse that it is a general practice, and, as such, ought to be considered less atrocious: neither should our zeal in any cause, ever induce us to temporize, and give evidence against our judgment.

Lady Louisa.

I suppose, my dear Mentoria, you would be extremely displeased, if you discovered in me an untruth.

Mentoria.

It would give me infinite concern, my dear, as I should fear, it would give your friends an unfavourable opinion of you, and in some degree, cast a stigma on your future reputation. The path of truth is so wide and straight, I am surprized, any person should prefer the labyrinth of falsehood and deceit; as its windings are so intricate, that few find their way out, though they have recourse to every artifice, to effect their escape.

Lady Mary.

It would mortify me exceedingly to have the truth of what I advanced disputed.

Mentoria.

You are perfectly right, my good Lady Mary; there cannot possibly be a more humiliating

miliating circumstance. I would wish your reputation for veracity to be so firmly established, that your bare testimony would carry as strong convictions, as the most solemn protestations. In order to avoid your honour being called in question, deal as little as possible in the marvellous; nor ever affirm the truth of an improbable circumstance, without you saw the transaction, and are convinced of its reality. There is another species of falsehood I shall particularly guard you against, as it courts us under a pleasing form, and consequently blinds our judgment: I mean the bad habit of repeating things as jokes, which have no foundation in truth; and also a supposition, that a falsity can be innocent, if it does not prejudice another. Those who indulge themselves in this practice, soon exceed the bounds which even their own imagination can allow to be innocent; as there are very few so depraved, as to plunge at once into the depth of vice, but proceed from a slight deviation from virtue, to an open violation and contempt of her laws.

Lady Mary.

I am certain, my dear Madam, what you have said, will prevent my ever telling stories.

Mentoria.

Mentoria.

I shall now proceed to point out the advantages, which arise from Sincerity. The practice of truth naturally produces this virtue ; as those, who accustom themselves to make no promises, but what they intend to perform, or not undertake what they think they cannot execute, never fail of possessing this amiable quality, which stamps a value, and diffuses a sweetness, over all their actions.

Lady Louisa.

How are we to know, when people are sincere ?

Mentoria.

We are indispensibly bound to consider every body in that light, till they have given us just cause to be of a contrary opinion. It is more consistent with true charity, to deem a person innocent, till there is full and clear conviction of his guilt. It would render our intercourse with society painful, if we were to suspect the professions of our friends, and put an ill construction upon their kind offices. Common prudence forbids our thinking, that every person, who treats us with civility and attention, is deeply interested in our welfare. Neither are we to take the flattering compliments of our acquaintance in a literal sense, as they

they too often are not the real sentiments of their hearts.

Lady Mary.

Do not persons, who are sincere, always keep their word, and are they not constant in friendship?

Mentoria.

Else they could not be esteemed sincere. It is necessary to inform your Ladyship, there are two kinds of promises; the one absolute, the other conditional. The former ought to be performed, though to our own prejudice or inconvenience; the latter, from intervening circumstances, may be postponed, and even annihilated. Respecting constancy in friendship, there requires little to be said, to evince the necessity of our being steady in our attachments, and faithful in our engagements. We should be cautious in the choice of our friends, and ever choose to associate with those, who possess valuable, rather than shining qualities.

Lady Louisa.

I suppose, we should never forsake our friends, whatever changes happen to take place in their situation.

Mentoria.

No alteration in our outward condition
ought

ought to lessen your affection for them. On the contrary, if they labour under any affliction, or have felt any shock in their fortune, you should industriously seek every opportunity to convince them, they are not of less consequence in your esteem. You ought also to be more observant in paying them every mark of attention, than when they were your equals; lest they ascribe your negligence to pride, and consider it as an insult offered to their situation.

Lady Mary.

If any of my friends, my dear Mentoria, were to act inconsistent with prudence, would it be blameable to forsake them?

Mentoria.

The bonds of friendship, under particular circumstances, may be broken, notwithstanding it is a serious and solemn engagement. For instance, if a young lady of your acquaintance was a notorious story-teller, or disobedient to her parents, I should not only think it a pardonable, but a justifiable measure, to strike her from the list of your friends; as you are no farther obliged to associate with a dangerous companion, than you would be required to visit her, if she were infected by the plague. As in both cases,
most

most probably the contagion would spread, the latter, would not only endanger your constitution; whilst the former, prejudices what is infinitely of more importance, the reputation!

Lady Louisa.

Are there any other duties, belonging to Sincerity?

Mentoria.

The keeping of secrets, is a branch of Sincerity, on which it is necessary for me to make a few observations. You ought never to betray the trust reposed in you, or divulge any circumstances your friend wishes to conceal; as nothing can render a person more contemptible, than breach of confidence.

Lady Mary.

I suppose, there would be no harm, if I told you only, the secrets, I was intrusted with.

Mentoria.

Your Ladyship will scarcely believe, notwithstanding you mean to pay me a compliment, that I should be extremely disgusted with you; and be apt to imagine, you would divulge my concerns to your young acquaintance. Whatever injunctions you lay me under not to speak of the anecdotes you had revealed,

revealed, if I chose to break through them, you could not with justice upbraid me as you had been guilty of the same offence. I beg you will avoid reserve and duplicity, in your conduct. If your actions are regulated by the rules herein prescribed, concealment will be unnecessary. Vanity, and self-importance, induce many persons to be treacherous, with no other view, than to increase their consequence: by which means, they counteract their own purpose, in convincing us; they were unworthy the trust reposed in them; and ought to be shunned as traitors.

Lady Mary.

I fancy my good Mentoria, you are no friend to secrets.

Mentoria.

No person can be less mysterious in their own concerns, than I am; though none can retain a secret more inviolably. If I think it prudent and for the advantage of my friends, to conceal any circumstances or event of their lives, I do not require to be bound by promises, or any other ties; but am guided by the Christian principle, of "doing to others, as I would they should do unto me."

Lady Louisa.

I hope, my dear Lady Mary, we shall both be exactly what good Mentoria wishes. How rejoiced

rejoiced she will be, to see us distinguished by the amiable qualities of Truth, Sincerity and Industry.

Mentoria.

Blend them with the three Christian virtues, Faith, Hope, and Charity; and on such a basis, you cannot fail to raise a fair temple, which you are indispensably bound to dedicate to virtue.

Obey her dictates, at her altar bend;
 Convinc'd she is thy true, and surest friend.
 Whene'er in error's maze thou chance to stray,
 Her voice recalls and clears the doubtful way.
 Directed thus by her unerring laws,
 Trace all thy blessings to their First Great Cause!
 The great Creator wisely does dispense,
 To all his creatures, diff'rent kinds of sense:
 To some he ministers the gifts to please,
 And pass thro' life, with unaffected ease;
 On others, kindly pours a depth profound,
 The darkest myst'ries clearly to expound.
 Yet all are equal objects of his care,
 Each individual the undoubted heir
 Of future bliss, prepar'd with mighty love,
 For all the righteous, in the realms above!



DIALOGUE II.

TUESDAY.

On the Practical Use of Grammar.

Mentoria.

MY dear Ladies, as you have gone through your different exercises entirely to my satisfaction; I shall now lay down some rules to accelerate your progress in English Grammar. As you have in the course of your lessons acquired the knowledge of Nouns, Pronouns, Adverbs, and Participles, it will be my present endeavour, to reduce them to a practical system. It is needless to inform your Ladyships, that those who are defective in Grammar, though in an exalted station of life, are never ranked in the class of what is usually stiled good company. Their elevation renders their imperfections more conspicuous, and the reflection, that they have neglected to make a proper use of the opportunities

opportunities granted them to improve their talents, subjects them to ridicule and contempt; whilst the poor, whose situation in life excludes them from every source of mental cultivation, excite our pity, and demand our assistance. As their ignorance cannot be imputed as a fault, the errors which are the natural consequence of it, should never be noticed, but from the humane motive of dispelling the darkness which obscures their understanding. This is a task of such a tender nature; it requires the hand of a skilful artist to perform the operation; lest, while we mean to heal, we wound.

Lady Mary.

I am much obliged to you, my dear Madam, for the pains you take to improve me, and Lady Louisa; and hope by our assiduity, to make you a suitable return. I am very desirous to speak and write correctly: The attention I pay to your instructions, I hope, will in a short time produce the desired effect.

Lady Louisa.

My good Mentoria, I have formed the same resolution; which, I hope will make amends for my former negligence.

Mentoria.

If, my dears, your future conduct will be consistent with your present declaration, I
cannot

cannot doubt the advance of your improvement: your attainments will be the reward of my labours. Infancy like the Spring, is the time to sow the seed; which first blossoms, then comes to full maturity, and at last decays. I hope the soil of your understanding is so fertile, and the culture so well attended to, the buds of Knowledge will expand before the usual time, and be prematurely ripe.

Lady Mary.

How rejoiced, my dear Mentoria, you will be, to see us more accomplished, than young ladies of our age usually are.

Mentoria.

I should be exceedingly mortified, to find you defective in any branch of your education. I think, at present there seems no probability of my suffering any inconvenience on that account. I will now pursue my scheme, and endeavour to make some observations on the use of Grammar; which, I hope, will be of future service to you. I shall begin, by supposing you in company with a little girl about your own age; who would perhaps say, "Pray, Lady Mary, when was you at the play? When my Aunt and I *was* there, it was vastly full of company. Sir

George

George and Lady Simple *desires* their compliments to you, and *hopes* you are well, and *wishes* to know how *them* pretty flowers of yours *goes* on." I hear you reply, "My Governess, Miss Simple, teaches me, when I speak in or of the Plural, always to say *were* instead of *was*: or if I address my discourse in the singular number, to make use of the words, *desires*, *sends*, *hopes*, *enquires*, *wishes*, &c. And when I speak of persons, she directs me to say, *they*, *those*, *them*, *who*, *whom*; but when I mention inanimate things, always to substitute the word *which* for *whom*. Examples. To *whom* do you speak? Or *who* told you so? Are those things yours? *Which* of these apples do you choose?"

Lady Louisa.

I clearly comprehend these examples; but wish to know the distinction of *these* and *those*.

Mentoria.

I will readily comply with your request. The term *these* implies possession. Example. "*These* flowers in my hand:" and is often used to express the present time, as in this instance, In *these* days of refinement: whilst *those* is a word relative, or used in reference to some distant object; as *those* books on the table:

table: and is frequently used to denote a past transaction. Example.—“In *those* early days, superstition prevailed.” I shall now proceed to explain the words, *bence*, *tbence*, and *wbence*, and their connection with *bere*, *there*, and *where*. For instance, Whilst I am *here*, I will ride; but when I go from *bence*, I will walk. I intend to read the Spectators, when I am *there*; but when I go from *tbence*, I propose to embroider a fire-screen. From *wbence* did you bring this? Which implies, *Where* did you meet with it? Take this bird to the nest, from *wbence* it came: which signifies, *Where* it came from. I shall conclude this dissertation by enquiring, whether you remember the Epicene nouns.

Lady Mary.

Are they not those which may with equal propriety be applied to the Masculine and Feminine Gender.

Mentoria.

You are perfectly right, as to the general idea. I shall enumerate a few particular instances; which I hope, will enable you to form a competent knowledge of this branch of Grammar. Example, The terms, Parent, Children, Friend, Neighbour, Cousin, Servant, are all Epicenes.

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Lady

Lady Louisa.

My dear-Mentoria, nothing can be more clear. Lord and Lady H. are my Parents, Lord George and myself are their Children. The Duke and Dutches of D. are my friends, Sir Charles and Lady F. my neighbours; Lord William and Lady Frances S. my Cousins, and Thomas and Kitty, Servants.

Mentoria.

It gives me great pleasure to find your Ladyship so attentive to my instructions: you could not possibly have given me a stronger proof of your profiting by them, than the just comparison you have drawn.

Lady Louisa.

I hope I shall soon be able to express myself with great accuracy. I am sure, my good Mentoria, you will learn me to speak and write just as I ought.

Mentoria.

There requires nothing more to produce this happy change, than a fixed determination to observe and imitate the conversation and conduct of those who are eminent for their great attainments. You were guilty of a palpable mistake in the speech you have just made. You said, I should *learn* you to speak well: when in reality the instructor *teaches*,
and

and the scholar *learns*. I shall beg you for the future, to attend to this distinction. Perfection in any art or science, is not easily attained: you must not imagine you have got to your journey's end, when in reality you are advanced but a few paces; yet be encouraged by the pleasing assurance, that every step you take removes you farther from ignorance, and will at last conduct you to the goal of wisdom!

Lady Mary.

As you have frequently enjoined me to ask the meaning of every word I do not comprehend, I beg you will inform me what Science is?

Mentoria.

Your Ladyship has anticipated my intention; as it was my fixed purpose to reserve the discussion of that point to some future opportunity. A laconic or concise answer must suffice for the present; as I intend to subjoin a few remarks on the articulation of letters and words, and also point out some capital mistakes, as they appear to me necessary appendages to the foregoing observations. Science is a general term for all human learning; though when annexed to the idea of Arts, is confined to those taught in the universities,

versities, or other seminaries of learning; such as grammar, astronomy, logic, rhetoric, arithmetic, geometry and music.

Lady *Louisa*.

My dear Mentoria, as you are going to enumerate errors in speech, I suppose, Miss Simple will furnish you with many examples. I observed the last time I was in company with her, she pronounced many words wholly different from what I am taught.

Mentoria.

I suppose, my dear, she has not been instructed at all; or, what is still worse, probably slighted the admonitions of her Governess, who might notwithstanding, be a sensible, well-bred woman. I have observed, amongst many other errors, she always says *perdigious*, instead of *prodigious*; or if she means to describe a person of an open and candid disposition, she expresses herself by the word *ingenious*; which she mistakes for *ingenuous*. If she describes an outrageous person, she says, They are *obstropolous*, instead of *obstreporous*. Speaking of a venomous creature, she said, it was an *obnoxious* animal; which she mistook for the word *noxious*, which signifies the being hurtful in its nature; the term *obnoxious* only implying the

the being liable, or subject to any thing. Whenever she talks of a person in a weak state, who is obliged to be dieted, she says, he is reduced to a *regiment*, instead of *regimen*. If she intends to describe the usual methods, which are taken to bring an offender to justice, she informs you, he is *persecuted*. She is totally ignorant the word *persecute* is improperly applied, except to express the hardships many have undergone, in defence of their religious principles; and does not, in the least convey the idea of a legal *prosecution*.

Lady Mary.

I often blush for her, when she pretends to speak French; as she generally pronounces it improperly.

Mentoria.

I have heard her frequently say *bone mot*, for *bon mot*; *fox pass*, for *faux pas*. Or if she meets with the word *corps*, which signifies a collective body of men, she calls it *corpse*, which, in English, means a dead body. The other day she was describing a fracas, or disturbance, which had happened in the family; which she declared was the worst *fracass* she had ever seen.

Lady Louisa.

Upon my word, my dear Madam, the errors of Miss Simple's conversation appear to me in so disagreeable a light, I do not think I shall ever take pleasure in her company. Whenever I hear her speak, I shall endeavour to correct her errors.

Mentoria.

Your intention, my dear Lady Louisa, is very good; yet I would ever wish you to avoid a conscious superiority. A degree of modest diffidence should attend all your actions. Whenever you give your opinion, (which, at your age, ought never to be done unasked) you should deliver your sentiments with deference to those of superior judgment. This turn of mind will not obscure your merit, as modesty adds a grace to every other virtue.

The modest snow-drop, emblem of fair truth,
Conveys a lesson to the thoughtless youth;
That unassuming worth will ever find
A warm reception, in a gen'rous mind!

Lady Mary.

My dear Mentoria, I suppose you will now give some directions, how the different letters are to be articulated.

Mentoria.

Mentoria.

I will endeavour to express my sentiments as concise as possible, and never use technical terms, but when they are absolutely necessary.

Lady Louisa.

Pray, what are technical terms, my dear Mentoria? I never heard of them before.

Mentoria.

They are those terms, which belong to any particular art or science. A knowledge of which cannot be acquired, but by applying diligently to the arts; or attention to the conversation of those, who are conversant in them. The language of an architect, painter, or mathematician, would appear unintelligible to you; yet no other words would so well express their meaning.

Lady Mary.

Now, my good Mentoria, pursue your plan.

Mentoria.

I shall begin, by informing you of the use of Diphthongs. Example. *Æsop* is to be read *Eso*p; as the double letter takes the sound of the single *E*. The words *Oedipus*,

and *Oeconomy*, are pronounced agreeable to the same rule. When two consonants precede a vowel, that, which joins to the vowel forms the sound, as in the word *Ptolomy*, which is read *Tolomy*: as also *Czar*, the title of the Emperor of Russia, usually called the *Zar*. I shall now specify a few instances, where the *H* is mute; as in the word *chart*, which signifies a map, and should be pronounced *cart*. The words *chaos*, and *chalybeate*, are subject to the same rule; as also *magna charta*, which is the law that constitutes the freedom of the English nation. When two letters of the same sort join, the second is generally sounded soft; as in *access*, *accept*, *accelerate*. An exception to this rule is evident, in the words *accord*, *accuse*, and *accumulate*. When an *N* follows an *M*, the sound of the *N* is wholly lost; as in *hymn*, *condemn*, &c. If a *G* precedes *N*, the former bears no part in the sound; which is evinced in the words *malign*, *benign*, *reign*, and *feign*. When an *H* follows a *P*, they neither of them preserve their natural sound, but are compounded into that of the letter *F*; as *physician*, *phosphorus*, and *philosopher*. I will not, my dear, at present give any other instance, to
enforce

enforce what I have already said; so shall now dismiss you, with an exhortation to retain those, I have just recited; which will induce me to enlarge soon on this, or any other subject: so adieu!



DIALOGUE III.

WEDNESDAY.

On Politeness, Civility, and Gratitude.

Lady Louisa.

PRAY, my dear Mentoria, what is to be the subject of your instructions this morning?

Mentoria.

I really have not determined that point; but believe, they will chiefly consist of reflections that will naturally arise from whatever engages our attention.

Lady Mary.

I have a great favour to ask my good Mentoria, but have scarcely courage to tell you what it is; yet I think you would be inclined to grant it.

Mentoria.

Why should your Ladyship scruple to make your requests known. There are very few improper, if they are presented with
modest.

modest diffidence, and in deference to superior judgment. This turn of mind the French call *mauvaise honte*, which signifies false shame; from which I would wish you wholly exempt. I am ever inclined to promote your amusement; and dare say, in the present instance, I shall have no cause to reject your petition.

Lady Mary.

To keep you no longer in suspense, Lady Louisa and myself wish you would permit Lady Jane Placid, and Lady Ann Sprightly to spend a day with us.

Mentoria.

So this, my dear Lady Mary, was the mighty affair you could not summon courage to utter! I not only give my consent to it, because I do not disapprove of it, but from the stronger inducement of wishing you to form an intimacy with them; as they are the kind of companions I wish you to associate with.

Lady Louisa.

Which do you like best, my dear Mentoria, Lady Jane Placid, or Lady Ann Sprightly?

Mentoria.

Their qualities are so very different, it is difficult

difficult to determine, which is the most worthy of admiration. They both possess great merit, though in such a different line, they will not admit of a comparison; as Lady Ann's vivacity enlivens Lady Jane's composure and serenity; and Lady Jane's complacency keeps Lady Ann's cheerfulness within proper bounds. Thus you see, they both derive advantage from the contrast which is found in their characters.

Lady Mary.

May we invite Miss Simple the same day?

Mentoria.

By no means: you should always endeavour to form your party of such persons, whose sentiments and pursuits are supposed to agree. Lady Frances Trifle, and Lady Betty Hoyden will be more suitable to Miss Simple.

Lady Louisa.

How shall we divert ourselves, my dear Mentoria? I hope, you will give me leave to make tea.

Mentoria.

You must regulate your own amusements, and perform the duties of the table, both at dinner and tea; as I shall spend the day out, that I may not check your mirth; which, I
hope,

hope, will not exceed the bounds of good sense and politeness.

Lady Mary.

I am afraid, my dear Mentoria, we shall be very uncomfortable without you; and be at a loss, how to entertain our guests.

Mentoria.

To obviate this objection, I shall lay down a few rules, to regulate your conduct on this, and future occasions. Refinement in manners, is the only quality which can distinguish you from the lower class of people; as sincerity, benevolence, and many other virtues, are not confined to any particular station in life; though politeness, or what is usually called good breeding, is never possessed but by those whose understandings are cultivated, and their manners formed by the society of polite, well-bred persons.

Lady Louisa.

Will the keeping company with polite people make me the same?

Mentoria.

Unless it is your Ladyship's own fault, by obstinately persisting in your errors; or by inattention, the neglecting to make observations on the manners you ought to imitate. This kind of conduct undoubtedly would prevent

prevent your making any improvement, and would be as absurd, as if you were to shut your eyes at an exhibition of fine pictures; which would prevent your drawing any copy from the originals.

Lady Mary.

Pray, my dear Mentoria, instruct us how to behave the whole day. I should be very sorry, if we spoke or acted improperly to Lady Jane, or Lady Ann, when they favour us with their company.

Mentoria.

It is scarcely possible, to form a settled plan for behaviour, as there are so many circumstances, on which the propriety of it depends; so that it can only be regulated by good sense and discretion, which will ever dictate what is proper to be performed on every occasion. But notwithstanding I cannot reduce politeness to a regular system, I will endeavour to point out a few of its essential qualities.

Lady Louisa.

How should we receive our visitors, my good Mentoria?

Mentoria.

You should endeavour to express, how happy you are to see them; that you have
thought

thought it long, since you had last that pleasure. You should then enquire after their own health, and that of every branch of their family: and if any have been ill, congratulate them on their recovery. Respecting amusements, you should never consult your own inclination, but always let those of your guests take the lead; and never raise trifling objections, to any they propose. As their entertainment is the chief object, you should readily comply with whatever seems conducive to it. It would make you appear petulant, as well as unpolite, if, when they expressed a desire to play at Questions and Commands, you seemed discontented, and declared a preference to play at Blind-man's-Buff. It is also incumbent on you, to check any little disputes, between your younger sisters and brothers; and so far from taking the least part in them, you should wholly suppress them. This conduct will make you appear in an amiable light, and give Lady Jane and Lady Ann a favourable impression of you.

Lady Mary.

I hope, by the help of your kind instructions, we shall behave with propriety, particularly at dinner time.

Mentoria.

Mentoria.

Do not suffer your attention to your guests so wholly to take up your thoughts, as to make you forgetful of the superior obligations you owe to your Creator: return him thanks for the blessings he has already granted, and implore his future mercies, before you partake of the repast, his Providence has afforded you. When this duty is performed, help your friends to those parts you think best, and which in general, seem in the highest estimation. Let the attention you pay them, prevent their requesting to be helped to any particular dish. If they express their approbation, and seem to give a preference to any part of the entertainment, you should request them to testify how much they like it, by eating some more of it. But if they decline your entreaties, do not repeat them; as persons, who are accustomed to good company seem as much at their ease, when they dine out, as when they are at home, and take it for granted, they are as welcome in their friend's house, as their friend would be in theirs. I would advise you, at your own, or at any other table, never to choose those things, that are rarities, or of which there seems but a small quantity: though
I would

I would wish this denial not to be visible, lest it occasion compliments, and give pain to those, who have chosen the things you refused. There is another circumstance, I shall mention, which is, never to be warm in the praise of your own victuals, or ever mention what they cost. Also, when the dinner disappears, never make it the subject of your conversation: the excellence of a pie, or pudding, should never be extolled, but when it is on your plate; as, at the most, they deserve but few commendations. Let me intreat you, to close your meal with thanksgiving and praise to the great Cause, from whence it proceeded; which will inspire your mind with ease and chearfulness.

Lady Louisa.

But what shall we talk of, my dear Mentoria, when dinner is over?

Mentoria.

That does not wholly depend on your Ladyship, as conversation consists of the sentiments of different persons, mutually expressed, without reserve. Some have the gift of enlivening this pleasing intercourse, by the brilliancy of their wit; others add a grace to it, by the depth of their judgment: whilst

whilst there are many, who possess no extraordinary qualifications, yet are, nevertheless, pleasing companions ; because they are conversant in the affairs of the world, or pay attention to others.

Lady Mary.

Ought I, my dear Mentoria, to enquire what work they are about, what books they have read, or where they have been ?

Mentoria.

Yes, my dear, though the bare reply to these questions ought not to satisfy your Ladyship. When you are informed of their different pursuits, enquire how far they are advanced in their embroidery : and whether they think it possible you could execute a piece of the same nature. Respecting books, you should express a desire to know their opinion of those they have read, as well as yourself, to find if their sentiments correspond with your own ; and also of new publications and authors to which you are a stranger : that by their account you may form an idea whether they would improve or entertain you. In the recital of what they had seen, or where they had been, you would naturally be led to enquire into the different situation of the places ; which they liked best, and on what
account

account they gave the preference. These enquiries will furnish ample matter for conversation, and enable you to pass your time agreeably.

Lady Louisa.

I have observed many people tiresome in their conversation, and not the least entertaining.

Mentoria.

I have met with many in the course of life, who may not unjustly be compared to a pump, from which the water is drawn with difficulty; and also with others, who from their pleasing volubility, may be compared with equal propriety to a flowing river.

Lady Mary.

I shall also tell them what lessons we learn; and enquire whether they are taught the same.

Mentoria.

I am pleased, my dear Lady Mary, to find you are desirous to form a degree of comparison between their improvement and yours; as it will excite emulation, and create in your mind a strong desire to make a rapid progress in your learning. For my own part, if I were a little girl, nothing would mortify me so much as the being remarkably backward
of

of my age; a tall girl is more particularly bound to hasten her improvement, as persons in general form great expectations from her external appearance, and are extremely disappointed to find an infant mind, in almost a woman's body; expressing their astonishment in the following terms; "What pity it is so large a casket should contain such a bauble!"

Lady Mary.

Do you think, my good Mentoria, my mind is a bauble!

Mentoria.

You should never, my dear, suppose yourself the person pointed at in any general observation; as it is a maxim of true politeness to exempt the present company from any personal reflection. The intrinsic value of your mind, depends on the care you take to embellish and adorn it. Like the diamond in its natural state, it is unpolished; the one derives its lustre from the skill of the lapidary, the other from education.

Lady Louisa.

I have a great inclination, my dear Madam, to give Lady Jane Placid one of my pretty trinkets; I am sure she will like it, it is so beautiful.

Mentoria.

Mentoria.

I have not the least objection: but would advise your Ladyship not to enumerate its beauties when you present it; but rather tell her it is a trifle, and not worth her acceptance; yet you hope she will receive it as a token of affection. You should never enhance the value of any favour you confer; but always endeavour to point out the perfections, and increase the worth of those you receive. The mention of benefits reminds me to warn you, not to speak of those you confer, before or to the person, on whom they were bestowed: as it entirely cancels the obligation, and clearly indicates you performed the service more from ostentation than friendship!

Lady Louisa.

I will never for the future, speak to my servant of any favour she receives from me. I used to be perpetually telling her what returns I expected for my kindness, and never thought she could do enough for me!

Mentoria.

To convince you how different my sentiments are in this respect, I never exact, or even wish a return for any service I perform; though I endeavour in every instance to testify

tify my gratitude to those persons who have obliged me.

Lady Mary.

I hope, my dear Mentoria, I shall acquit myself properly at the tea table; I shall be less at a loss, because I have often made tea for you.

Mentoria.

I make no doubt your guests will be perfectly satisfied, as a wish to please, generally produces the desired effect. Attend to the necessary forms; and endeavour to make the tea agreeable to their taste: you must also be careful not to flop the table, overset the urn, or be guilty of any thing to cause confusion and disturbance.

Lady Louisa.

That would be a sad affair, as it would turn all our joy into sorrow! but how, my dear Madam, are we to be employed after we have drank tea?

Mentoria.

You should propose several kinds of amusements, and when the ladies have determined the choice, pursue it without deliberation, for fear their carriage should fetch them when you are in the height of your diversion;

sion; which might perhaps oblige you to leave it.

Lady Mary.

How must I take leave of them? I am sure I shall be sorry to part with friends I so much esteem.

Mentoria.

Your feelings will suggest to your Ladyship the best mode of expressing them, which I should suppose will be to this effect: that you regretted being deprived of their company so early, and that you had no idea it was so late, you had been so happy in their conversation. You should also desire them to present your love or compliments, to every part of their family.

Lady Mary.

I think, my good Mentoria, you seem to have regulated our conduct, from the time of the ladies coming into the house, to their departure from it, by your kind instructions.

Mentoria.

Yet it may not be unuseful if I extend them a little farther, to direct your behaviour after they are gone. Nothing is more usual or disgusting, than to see persons of all ranks and degrees criticise on the dress and general deportment of their departed guests; and
often

often ridicule and condemn those things behind their back, which to their face, they approved or applauded. Let me intreat you never to make your friends appear in a disadvantageous light, but, on the contrary, extol the perfections and accomplishments they possess, and cast a veil over their defects.

Lady Louisa.

I shall observe this rule, never to make a jest of any person, particularly of those with whom I live on terms of friendship.

Mentoria.

I hope your Ladyship will keep to this excellent resolution; for my own part, when I see people wounding the reputation of their friends, I always expect to come in for my share of the general slaughter. Nothing but arrogance, and an exalted idea of our own consequence, can shield us from this fear; as there is no character so perfect, but what there can be some fault or weakness discovered in it, which like the spots in the sun (if viewed through a proper medium) do not take from its radiant lustre.

Lady Mary.

I did not know there were any spots in the sun, my dear Mentoria.

D

Mentoria.

Mentoria.

We can perceive them very clearly by the help of a telescope, as to pursue the simile, by the aid of discernment, we discover the blemishes of the human mind.

Lady Louisa.

Why, my dear madam, do you compare the sun to our understandings?

Mentoria.

For these reasons, they are respectively the most glorious works of the creation, and often shine with resplendence, though they are sometimes obscured by clouds.

Lady Mary.

What clouds can possibly affect the mind, and take from its lustre?

Mentoria.

Those of ignorance, prejudice, superstition, and every other quality which makes us deviate from our duty, or impedes our pursuing any laudable purpose.

Lady Louisa.

Pray, *Mentoria*, what is the distinction between Politeness and Civility?

Mentoria.

There is a very essential difference, and may be defined thus: civility consists of good offices performed by impulse or instinct, whilst those

those which are classed under the rank of politeness, are produced by reflection, and proceed more from the head than the heart.

Lady Mary.

May a person be extremely civil who has not the least pretensions to politeness?

Mentoria.

Undoubtedly; a ploughman may possess civility in the highest degree. When he takes off his hat as your Ladyship passes, or moves a hurdle to facilitate your getting over a stile, he acts as much in character and renders you as substantial a service, as a fine gentleman would, by handing you into your carriage, though you ought to express your acknowledgment in very different terms.

Lady Louisa.

In what else do these agreeable qualities differ.

Mentoria.

It often happens the distinction does not arise from the difference of the actions themselves; but proceeds only from the superior grace with which those of politeness are performed. If we trace minutely the various operations of life, we shall find in general, those in a high and low state, are employed in nearly the same pursuits, are impelled by

the same motives, and differ not so much in the plan as in the execution of their scheme. They talk, read, walk, eat, and perform every function allowed to human nature; yet what a different effect they produce? they scarcely seem to admit of a comparison.

The discourse of a clown, does not sound like the same language, with that which flows from the lips of an orator; neither does his ungraceful step appear to be produced from the use of the same organs, which charm us in the graceful motion of a well-bred man or woman: to close the comparison, how essentially the uncouth and hasty meal of the farmer, differs from the luxurious and elegant repast of the fine gentleman; the one is regulated in his actions by nature, which produces civility; the other by refinement, which constitutes politeness. To pursue my usual plan of preferring mediocrity in all things, I wish those with whom I associate to have a portion of these different qualities blended in their characters; that from nature they may derive sincerity, and from refinement, those graces which are in its best ornaments!

Lady *Mary*.

I hope, my dear madam, by my care and assiduity, to reward you for the pains you take

take

take with me. Is not Gratitude an amiable quality?

Mentoria.

Certainly, my dear, it is a virtue which ought to be cherished, as it is but seldom practised. The generality of the world content themselves with the bare acknowledgment of an obligation, and, scarcely ever seek an opportunity to return it, which is the more extraordinary, as it is a debt every one has power to pay, which Milton thus expresses: "A grateful mind, by owing owes not, but still pays, at once indebted and discharged!" which implies, gratitude is the only tribute required, when it is not in your power to make a more substantial return for any benefit received.

Lady Louisa.

If acts of gratitude are so easily performed, I am surprized they are not more frequently practised.

Mentoria.

Persons in general are so eager in the pursuit of benefits, they no sooner gain one, than they seek to obtain another, which scarcely leaves them leisure for the exercise of this virtue; and also when they are possessed of the advantage, are too apt to forget the

means by which it was acquired. As I know you are fond of poetry, I will repeat an invocation to gratitude, which I wrote some days ago.

Hail, gratitude divine, of heav'nly birth !
 Whence art thou found, a fugitive on earth ?
 Where is thy dwelling, art thou doomed to roam
 From pole to pole ? yet find no friendly dome
 To shelter thee from insult, and from pride ?
 Will no kind breast thy grief and cares divide ?
 Ill-fated maid, thy votaries withdraw,
 Deny allegiance to thy sacred law.
 Thy spotless altars, no oblations grace ;
 Thy favours wrote on sand, the winds efface.
 What tho' but few attend thy exil'd fate,
 Thou'rt freed from pomp, and vain parade of state.
 Deign but to hear thy modest suppliant's prayer,
 Let her thy filken bands for ever wear !

Lady Mary.

My dear Mentoria, I thank you for reciting those lines ; but shall be more obliged, if you will explain them.

Mentoria.

It will give me pleasure, my dear Lady Mary, to point out the different allusions which they contain ; as it will enable you to comprehend the sense of the invocation.

The

The supposition that gratitude is of celestial birth, denotes the divinity of her nature; and the idea of her being a fugitive, fully expresses she is a wanderer from her native country. The passage:

Ill fated maid, thy votaries withdraw,
Deny allegiance to thy sacred law!
Thy spotless altars, no oblations grace:
Thy favours wrote on sand, the winds efface!

Imply, that those who are bound by the strongest obligations, frequently neglect to make their proper acknowledgments, and refuse to pay the tribute which is due; also that the favours we receive, make but a slight impression on our hearts, and are often erased by scenes of folly and dissipation, which are in their nature as light as air. The concluding lines

Deign but to hear thy modest suppliant's pray'r,
Let her thy filken bands for ever wear:

Clearly indicate my ardent desire to be guided by this divine virtue, whose yoke is easy, and burthen light, and of whom with propriety it may be said, her service is perfect freedom.

Lady Louisa.

From your description, my dear Mentoria, gratitude seems to be but in an uncomfortable situation, as she has no habitation; and is obliged to wander far from her native-country to seek an abode.

Mentoria.

Let her then find an asylum in your breast; make frequent oblations at her shrine, which must consist of universal charity and benevolence, as no other sacrifice is acceptable to her. Yield implicit obedience to her laws, bind yourself with her silken cords, and prefer them to the fetters of guilt, or the shackles of folly.

Lady Mary.

My dear Lady Louisa, we will, both of us, be votaries of gratitude, which shall be testified by duty to our parents, and respect to good Mentoria, for the pains she takes to improve us.

Mentoria.

Exclusive of the advantage I shall derive from the practice of this resolution, I rejoice in it, because it will influence your whole conduct, and regulate the actions of your future life. The duration of a building depends entirely on the structure of the foundation:

foundation : if the basis be not firm, the edifice soon falls to decay, which evinces the necessity in the formation of a human character, to erect the fabric on the solid, and immutable principles of virtue and religion. Those who prefer superficial accomplishments to these divine attributes, may be compared to the foolish man described in the gospel, who built his house on the sand, which when the wind arose, and the rains descended, beat upon the house and it fell, and great was the fall thereof. The simile may be defined thus : that those of unlightened minds, are not fortified against the storms of affliction ; nor are they able to surmount the difficulties they meet with in their warfare upon earth. The great fall of the building, denotes how transient and temporary all hopes of happiness prove, except those which are founded on religion and virtue.



DIALOGUE IV.

THURSDAY.

On Elocution, and Geography.

Mentoria.

BEFORE I begin the business allotted for this morning, I shall congratulate you on your brother's arrival from Harrow, and beg the favour of Lady Louisa to inform him, I shall be extremely glad of his company, which undoubtedly will be an addition to your happiness.

Lady Louisa.

My dear Mentoria, I will fetch him this moment; as I know he will rejoice to join our party.

(Lady L. returns, introducing her brother

Lord George.)

You cannot imagine, my dear Mentoria, how rejoiced Lord George was to come, and he would bring his books to read to you.

Mentoria.

Mentoria.

I thought it might be agreeable to your Lordship to spend some of your leisure hours with your sisters, which induced me to request the favour of your company. I will join with them in endeavouring to make the holidays as cheerful to you as possible. I hope, you will not think it lessens your consequence as a man, to be taught by a Governess, and have young Ladies for your school-fellows and companions.

Lord George.

Not in the least, Madam: I shall esteem myself much obliged to you, for permitting me to partake of your instructions.

Mentoria.

Pray, my Lord, who is your particular friend at school? Do any of Miss Simple's brothers or cousins go to Harrow? The family of the Simples are so numerous, I think wherever one goes, there is some branch of it.

Lord George.

I recollect several of that name; but he who is the most remarkable, is Sir Simon Simple, cousin to the Miss Simple you know.

Mentoria.

By what quality is he so particularly distinguished? I fear, by none that do him credit.

Lord

Lord George.

When we are conning our lessons he is playing at marbles, so that when his master is to hear his task, he cannot say it, for which he gets flogged; and when we are at play, he is blubbering and crying, with a fool's cap on his head.

Lady Louisa.

How I should laugh at him, and compare him to Midas with his asses ears.

Lady Mary.

I wish your Lordship could recollect any more instances of Sir Simon's folly.

Lord George.

You cannot imagine how diverting it is to hear him read: It is just like the tolling of a bell, he goes Ding, Dong, Dong! and lays such a stress on, *and, the, to*, and all monosyllables, that his Master has scarcely patience to hear him.

Mentoria.

I am not surprized at that, as nothing can be more tiresome than to hear a person read ill, and it is impossible to read well, without entering into the subject; but from your account, I take it for granted, Sir Simon has not sense enough to be deeply interested in any History. The only method to read with propriety,

propriety, is to observe the stops with great attention; and to avoid a monotony, as much as possible, by acquiring a proper cadence and modulation of the voice.

Lady Mary.

What is Monotony, my dear Mentoria?

Mentoria.

I can venture to pronounce your Ladyship is no stranger to the thing itself, though you are to the term which expresses it. It signifies the reading in one continued tone of voice; which is produced by neglecting to vary it, as the subject requires. Nothing can be more absurd than this stile of reading, as you should always endeavour to express the sense of the author, and deliver his sentiments with as much ease and feeling, as if they were your own.

Lady Louisa.

I wish I could attain this degree of perfection.

Mentoria.

Simple narrative is the easiest kind of reading for young beginners; as it requires but little elevation and change of voice.

Lady Mary.

Pray, my dear Madam, what do you mean by simple narrative.

Mentoria.

Mentoria.

It is the recital of mere matter of fact; and consists in expressing in a natural and easy style the occurrences incident to human life.

Lady Louisa.

What is the most difficult to read well?

Mentoria.

Those compositions which abound with invocations, exclamations, and frequent interrogations; as they require to be read with dignity and grace.

Lady Mary.

I wish to know the meaning of invocations. I remember your repeating one on Gratitude.

Mentoria.

They are of several kinds, and consist in imploring the aid and assistance of a superior Power; they may be ranked in the following classes. Those addressed to the Deity—of which I shall produce an example from Thomson.

“ Father of Light and Life, thou good Supreme,
“ O teach me what is good, teach me thyself!”

The next are those presented to Apollo, the Muses, or any Virtue, and are used by
Poets

Poets to give a grace to their compositions; and often to apologize for their want of abilities, which is manifested, by their desiring to be inspired with the gift of poesy. To give you a clear idea of this poetic fiction, I shall repeat a few lines from a letter I sent some time since to a friend; in which I invoked the Muse Clio, in the following words:

Hail, gentle Clio! from the verse,
In numbers musical, and terse;
Diffuse thy softness o'er each line,
Friendship and Truth with grace combine!

Lady Mary.

I clearly comprehend the different qualities of these invocations; but pray, what are exclamations?

Mentoria.

They denote surprize or astonishment; and often express our admiration of any extraordinary person or thing. Such is the following instance, which is part of the panegyric bestowed on Great Britain, in Thomson's Seasons:

Heavens! what a goodly prospect spreads around,
Of hills, and dales, and woods, and lawns, and spires,
And

And glittering towns, and gilded streams, till all,
The stretching landscape into smoke decays!

Lady Louisa.

We have now heard every part explained
except interrogation.

Mentoria.

There requires little to be said on this subject, as you cannot be ignorant that to interrogate, is to question. I will however conclude this dissertation with an example from Pope:

What if the foot, ordain'd the dust to tread,
Or hand to toil, aspir'd to be the head?
What if the head, the eye, the ear, repin'd
To serve mere engines, to the ruling mind?

Lady Mary.

I admire the instance you have produced, and shall take the liberty, my good Mentoria, to remind you of a promise you made yesterday.

Mentoria.

I recollect, and will instantly comply with it; was it not to inform you of the nature of Geography?

Lady Mary.

Yes, my dear Madam, I am all impatience till you begin.

Mentoria.

Mentoria.

Geography teaches you the form of the Earth, and the situation of each particular part of it. You are not ignorant, the World is round, and consists of Seas, Continents, Islands, Peninsulas, Rivers, Promontories, Rocks, and Mountains. In order to give you a clear idea of the Rudiments of Geography, preparatory to your being regularly taught, I shall endeavour to explain these different branches, and then proceed to enlarge on other parts of this useful Science. The Ocean is the main Sea, the depth and extent of which is past our finite comprehension. The principal Seas I can recollect are the Mediterranean, Baltic, Euxine and Adriatic. The Continent is a vast united tract of Land, over which it is practicable to travel from one place to another: as for instance, from France to Germany, Italy, Spain, Portugal, Turkey, or even India, by passing over the deserts of Arabia, but this last is very dangerous, not only from the probability of meeting with the wild Arabs, and noxious animals, but also from the wind rising to a considerable height, which is always of fatal consequence to travellers, as the clouds of sand either prevent their pursuing the

the right course, or frequently blind them, and sometimes totally overwhelm them.

Lady *Louisa*.

Pray, what is an Island? My brother, I dare say, knows?

Mentoria.

Island is a general term for every thing encompassed by water. In the more elevated sense, it signifies any habitable place or kingdom, surrounded by the sea, as Great Britain or Ireland. The advantages arising from this situation are evidently these; the convenience of importing into every part of it, the produce of other countries; and to those engaged in commerce, the equal advantage of exporting such commodities, which the soil or manufactures bring to perfection. I shall not attempt to enumerate the particular Islands, but content myself with informing you, they are found in greatest abundance in the West Indies; many of which are so small, as to be the private property of a few persons.

Lady *Mary*.

I never knew before that England was an Island: and always thought every thing we ate, drank, or wore, was the produce of our own Country.

Mentoria.

Mentoria.

Your Ladyship was much mistaken; on the contrary, we are indebted to other Countries and Nations, for many of the conveniencies of life. India, supplies us with Tea, Spices, Drugs, Rice, China, Muslin, Precious Stones, and various other Articles. The West Indies, with Sugar, Coffee, Rum, Tobacco, Chocolate, Mahogany, Spices, Drugs, &c. &c. Italy furnishes us with most of the Silks we wear; as mulberry-trees, (on the leaves of which, Silk-worms feed,) are the natural growth of the country, and are as common there, as the oak, elm, &c. are in England. The Silk comes over in its natural state, is afterwards dyed of various colours and manufactured into the different kinds of Silk and Sattin we wear. Spain and Portugal produce most of the wines we drink. France affords us Brandy, Claret, and some other Wines, with many ornamental parts of dress and furniture. Norway is famous for timber, of which ships and many other things are built. Russia, Dantzic, and most of the Northern countries abound with animals of various kinds; some docile, others ferocious, many of which are valuable on account of their skins; such as the furs of the Ermine, (which
is.

is the skin of a little animal, very much like a weazle, and is generally called Miniver) Sables, Squirrels, Bears, &c. &c. It was wisely ordained by Providence to furnish the inhabitants of the Northern regions, with such ample provision for warm raiment, as the coldness of the climate indispensably requires. In England, there are quarries of stone, and mines of lead, tin, and coals; also in different parts of the world, quarries of marble, and mines of gold, silver, precious stones, and iron, which, to enumerate, would carry me beyond my present purpose.

Lady Louisa.

Pray, Mentoria, what is a Peninsula? Is it not something like an island?

Mentoria.

You are perfectly right, my dear Lady Louisa. It is a tract of land almost encompassed with water. The French call it *presque isle*, which, in their language, so clearly expresses the sense, it requires no explanation. The neck of land which prevents it from becoming an island, is called *isthmus*. It consists of a piece of land which usually runs between two seas, and joins in a peninsula to the continent.

Lady

Lady *Louisa*.

I believe the next thing you are to explain, is rivers: I think you need not give yourself, the trouble, as we know what they are.

Mentoria.

You have undoubtedly seen the river Thames; but I am certain you cannot trace the source from whence that and other rivers spring.

Lady *Louisa*.

Does it not begin at London, and end at Richmond.

Mentoria.

I thought that was your Ladyship's idea, which is a false one; as they usually proceed from a spring or fountain, and empty themselves into some sea. The sea constantly ebbs and flows, which constitutes what are called Tides; this flux and reflux, renders the water more wholesome and agreeable than lakes of stagnated water, which cannot lose the impurity they contract. Vessels also, from all parts of the world, come up with the tide to the port of London, and as a natural consequence, are conveyed from thence by the return of it.

The Thames is the most famous river in England: there are many others of less consequence,

sequence, which I have not leisure to enumerate. I shall only particularize the following: the river Avon, which has often been celebrated on account of the great poet, Shakespeare, being born at a place called Stratford-upon-Avon. The rivers Isis and Cam, are also famed for their vicinity to the two universities of Oxford and Cambridge; it is almost needless to add, the latter derives its name from a bridge being built over the river Cam. I cannot conclude this conversation on rivers, without adding some account of the Nile. As it scarcely ever rains in Egypt, the soil would be quite unfruitful, if it were not for the salutary effects of this wonderful river. It begins to rise at the latter end of May, and continues to do so till September or October, when there are channels cut to let it into the great canal which runs through Cairo, from whence it overflows the fields and gardens. This joyful event is announced by a public festival, fire-works and every demonstration of joy. The mud which the stream of the Nile carries with it, manures the earth, and makes it fit to receive the different kinds of grain, which in a month or two after it is sown, yields an abundant harvest. The Nile is so very beneficial to
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the Egyptians, it seems to have been designed by Providence as a sovereign remedy for all their evils, as even the plague, (which visits them once in six or seven years) a disorder of the most malignant and fatal tendency, yet when the Nile overflows, this heavy scourge ceases. The cause is evidently this, all contagious disorders arise from the vitiated state of the air in extreme drought and heat, which is allayed by inundations or refreshing showers, and diffuses health to the inhabitants of such unfavourable climates.

Lady Mary.

Pray was not the famous Cleopatra, queen of Egypt.

Mentoria.

Yes, my dear, though I believe we must consider her character and conduct, under the head of Roman history, as it is so inseparably connected with that of Mark Antony. It may not be amiss to inform you, the vagrants usually called gypsies are reckoned natives of Egypt. When the Sultan Selimus conquered the Egyptians, in the year 1417, they refused allegiance to his laws, and retired into the deserts, living only by theft and plunder; at length they were banished from Egypt, and agreed to disperse themselves in small parties into every country
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in the known world. The art of magic, in which these people were allowed to excel, gained them in that unenlightened and credulous age, the reputation of foretelling events by the course of the planets, and other mysterious means. This opinion is now wholly exploded, and could never gain belief, but in a country absorbed in the grossest idolatry. Those who believe and acknowledge the omnipotence of God, can never suppose any inferior power possesses fore-knowledge of any event incident to human life; as that alone belongs to the Creator of the universe, in whose hands are the issues of life and death!

Lord George.

I agree with you, my dear Madam, in thinking none but very weak people can believe such absurdities; but I will not interrupt you, as I suppose, you will now tell us what a Promontory is.

Mentoria.

A Promontory is a hill or point of land, which stretches itself over the sea; and is often called a Cape.

Lady Louisa.

What is a Mountain, my good Mentoria? I know it is a very large thing.

Mentoria.

It is a vast mass of earth; and when in a

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less

less degree, it is called a Hill. Wales abounds with mountains, on which the wild goats browse. The Alps are very high mountains, which separate Germany from Italy; there is a passage over them, though rather dangerous. The tops of these mountains are always covered with snow; notwithstanding in the valleys beneath, there is the finest verdure. The Pyrenean mountains divide France from Spain. The burning mountains of Vesuvius and *Ætna*, are wonderful phenomena of nature. The volcano, called mount *Ætna*, is in the island of Sicily, in the Mediterranean Sea, under the government of the King of Naples. The eruption of fire which bursts from it, is called the Lava; the top of the mountain from whence it proceeds, is stiled the Crater, or bowl. There have been whole towns laid in ashes by the streams of fire and combustible matter, of which these mountains are composed; as wherever they issue or flow, they cause certain destruction.

Lord *George*.

I should like very much to see mount *Ætna*, and suppose I shall, when I make the Tour of Europe. Pray, *Mentoria*, what is the difference between a Rock and a Mountain?

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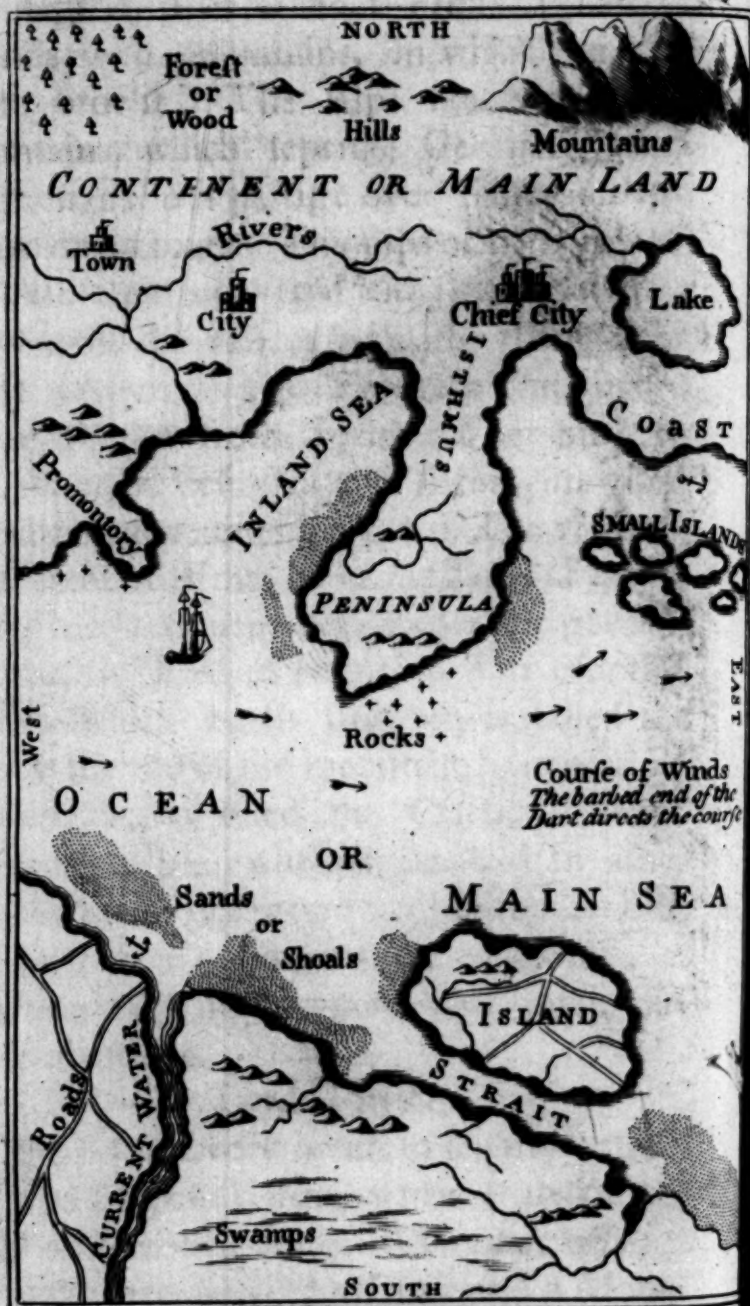
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tain? I think that is the next, and last branch you have to explain.

Mentoria.

Rocks are formed of a substance proverbially hard; and the surface rough and uneven. They are situated in and near the sea, and are often pernicious to mariners: as the calamity usually called shipwreck, is produced by the ship striking on a rock, which either dashes it to pieces, or casts it upon some desolate island. The Baltic sea abounds with rocks. Hence it is, the voyages to Norway and Denmark, are more dangerous than any other; and consequently wrecks are more frequent, in that, than in any other sea. There are rocks in the Straits of Messina, called Scylla, and Charybdis, which are situated so critically, and the passage between them so narrow, that whilst the mariners are striving to avoid one, they frequently split on the other.

Lady Mary.

Have you quite finished, my dear Mentoria?

Mentoria.

For the present, my dear, having drawn you a rough sketch of the different parts of a map, which, I hope, will serve to impress my instructions on your mind; as you will find the subject I have just treated on, fully explained, in Plate I.

DIALOGUE V.

F R I D A Y.

On the Derivation of Words, and
Geography.

Lady *Mary*.

I Do not mean, my good *Mentoria*, to prescribe the subject of your instructions; yet I was so much pleased with the derivation of the word *Cambridge*, I wish you could recollect any instance of the same nature.

Mentoria.

I will readily comply with your request, my dear Lady *Mary*; and though the instances I may produce, will not perhaps answer so literally, their reference will be equally just,

to some circumstance or word in a foreign language; which expresses the sense and constitutes the meaning. For example: the word *quadrupede*, which signifies a four footed animal, is derived from the Latin, and literally means *four feet*. The *Adelphi* was called by that name, because it was built by brothers, which in Greek is expressed by the word *adelphos*. *Virginia* was discovered by Sir *Walter Raleigh*, in the reign of Queen *Elizabeth*, and called so, as a compliment to her, as she was never married.

Lady *Louisa*.

I hope, my dear *Mentoria*, you will point out some more examples; as I am much pleased with those you have produced.

Mentoria.

Philadelphia, a settlement in America, which is chiefly inhabited by Quakers, took its name from the particular tenets of that sect; which are a system of philanthropy and brotherly love. (Though I am no Grecian) I presume, the word *Philadelphia* is derived from the Greek, and means *brotherly love*, from *phileo*, to love, and *adelphos*, a brother. The *Cape of Good Hope* was discovered by the French, in endeavouring to find the North-West passage, which afforded them refreshment,

refreshment, and inspired them with the *hope* of making other useful discoveries: hence they called it *The Cape de bonne Esperance*.

Lord George.

I wish you could tell the cause from whence every thing takes its name.

Mentoria.

I shall now inform you, from whence that Quarter of the world, called *America*, derives its origin. This vast tract of land was discovered, by Christopher Columbus, a native of Genoa. Affairs of such great importance cannot always be completed by the projector: hence it was, that Americus Vesputius, a Florentine, immortalized his name by completing the work Columbus began, who undoubtedly had the greatest merit: notwithstanding, the whole country derived its name from *Americus Vesputius*; and as names of places are usually feminine, it was called *America*.

Lady Mary.

I think this was extremely unjust: I should think it very hard, if my sister did a few leaves in my flower-piece, to have it called her basket of flowers.

Mentoria.

If we seriously consider, Columbus does not seem in such a pitiable, nor Americus

Vesputius in such an enviable state, as at first sight we are apt to imagine. All persons of sense and learning ascribe the merit to Columbus; whilst Vesputius, who arrogantly thought to engross the whole honour of the discovery, is disappointed, by (I venture to pronounce) half the world's not knowing from what, or whom, America took its name. I shall now subjoin a few observations on Geography; which I hope, will entertain and improve you.

Lord George.

I am extremely glad, as it is a subject, which deeply engages my attention.

Mentoria.

I have already told you, the world is round: it is necessary, you should know it is convex.

Lady Louisa.

Pray, what is *convex*, my dear Mentoria?

Mentoria.

Convex is directly opposite to *concave*. To familiarize the idea: the outside of a tea-cup is *convex*, and the inside *concave*. I shall now inform you, the top of the sphere or globe is called the Zenith: hence it is, this term is often used in a figurative sense, to describe a person in the most exalted state, by saying they

they are in the zenith of their glory. The bottom of the globe is called the Nadir: I thought I might, with equal propriety, use this term to express a state of depression, directly opposite to the elevated situation, the word *Zenith* denotes; which I did in the following lines, though I can produce no authority for it.

The same when in the Zenith of thy state,
Or in the Nadir of afflicted fate!

Lady Mary.

I never heard of these things before: pray, Mentoria, where did you get your knowledge?

Mentoria.

I am not conscious of possessing any extraordinary degree of knowledge: what I have attained, was by industry and observation. I have read a great deal, and was always desirous to keep company with persons older than myself. The deference I had for their judgment, which I knew was the result of long experience, induced me to follow their advice: hence it was, I escaped many errors, and was enabled to form my sentiments by

the rules of prudence and discretion. I shall now explain to you what the Antipodes are.

Lady Louisa.

I cannot imagine what they can be : I never heard of them.

Mentoria.

They are those persons, who inhabit parts of the globe directly opposite to each other : consequently, as the world is round the feet of the one must be directly parallel with the feet of the other. You will I dare say, figure to yourself, that the antipodes walk on their heads, whilst you securely tread on your feet !

Lord George.

How, my good Mentoria, can it be otherwise ? If a fly were to settle on the top of my cricket-ball, and another at the bottom, would not the latter seem to walk on his head ?

Mentoria.

Undoubtedly ; but the world moves on an axis, and (if I may be allowed the expression) is air-hung.

Lord George.

Pray, Mentoria, what is an Axis ?

Mentoria.

As your Lordship compares the world to a cricket-ball, I shall pursue the simile. If
you

you were to thrust a stick through the center of your ball, which would enable you to turn it round, the stick, on which it moved, would be the axis.

Lady Mary.

Is it past a doubt then, that the world moves? I am surprized, we do not perceive it.

Mentoria.

There is not the least reason to question it. Hence it is, that we are the antipodes to those, who possess the opposite part of the globe. Our advantages are equal, though we enjoy them at different times. It is midnight with them, when it is noon-day with us. Their longest day is our shortest, and the length of their day is equal to the length of our night. The term *antipodes* is often used metaphorically, to describe those persons, whose sentiments and manners are diametrically opposite.

Lady Louisa.

I can scarcely believe, the world is in perpetual motion.

Mentoria.

The revolution of the earth on its own axis, is called the *diurnal* motion, which, is performed in the space of twenty-four hours, and causes the succession of day and night. That
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part of the earth, which in the regular course is hid from the light of the sun, must naturally be involved in darkness ; which constitutes what is called night : whilst the opposite part of the globe is cheered by the rays of the sun, and enjoys day-light with all its attendant comforts.

Lady Mary.

I understand this very clearly : but what causes morning and evening ?

Mentoria.

The oblique direction of the rays of the sun, which are produced by the regular gradation of the earth, in her process round the sphere, in which she moves.

Lady Louisa.

Pray, my dear Mentoria, do not close this entertaining subject so soon.

Mentoria.

It is not my intent, my dear Lady Louisa. I shall now proceed to explain, what causes the vicissitude of heat and cold, and the regular succession of the seasons. The earth, as a planet, performs its course round the sun in three hundred and sixty-five days which is called a solar year. Heat is occasioned by the rays of the sun being transmitted in a perpendicular direction ; and cold from
the

the cessation, or obliquity of its rays. The different seasons are produced, as a natural consequence, by our being near, or distant from the sun; which makes us feel its power, in a greater or less degree. The gradual change from one season to another, is produced by the regular process of the earth's revolution round the sun. I shall now proceed to explain the different climates, which are classed under the title of Zones.

Lady Mary.

I think, I have read of people wearing zones; so that it appears not probable, any part of dress can have the least connection with Geography.

Mentoria.

Zone signifies a girdle, or any thing which encompasses: hence it is, these divisions of the earth are called so, because they go round the globe. There are five zones; one *torrid*, which is a term for extreme heat; as the sun is vertical, or directly over the head twice every year, and also produces no shadow: this climate is intensely hot. The countries, situated under the torrid zone, are the Continent of Africa, Guinea, Lybia, Abyssinia, Arabia Felix, East India, some
part

part of America, and New Guinea, with many islands, the inhabitants of which are chiefly black.

Lady *Louisa*.

I should not like to live under the torrid zone; should you *Mentoria*?

Mentoria.

Certainly none would chuse a situation, where the disadvantages are so evident. We are now going to consider the two *temperate* zones (under one of which, we are so fortunate to be placed.) They are called so, from being situated between the torrid and frigid zones; and are distinguished by the Northern temperate zone, and the Southern temperate zone. Under the former England is situated, Spain, France, Germany, Italy, Scotland, Ireland, the greatest part of Norway, Sweden, Denmark, Poland, Russia, the lesser Asia, Natolia, Greece, Judea or Palestine, Assyria, and the chief part of the Greater Asia, viz. Armenia, Persia, part of India, of great Tartary, and of China, Japan, and the chief part of North America, with many islands. Under the South temperate zone lie the uttermost part of Africa, and the Cape of Good Hope; as also a great part of South America.

Lady

Lady *Mary*.

I suppose, we shall now hear about the frigid zones, which you just now mentioned.

Mentoria.

The two *frigid* zones derive their name, from their situation being intensely cold. Under the North frozen zone, Greenland and Spitzbergen are situated, famous for the whale-fishery ; with the greatest part of Tartary, the points of Norway and Sweden, the heart of Lapland and Finland, the uttermost part of America, and the bounds of Europe. The boisterous winds, and rough seas, prevent the countries being well known, that lie under the South frozen zone. There have been many attempts made, which have hitherto proved unsuccessful, on account of the sickness, want of provisions, and other hardships the sailors must undergo in such a severe climate ; which discourages them from making further discoveries.

Lord *George*.

If you were compelled to live under one of the zones, which would you prefer, the frigid or torrid ?

Mentoria.

I will leave it to your own judgment, when I have explained the advantages and disadvantages

vantages incident to each. Providence has wisely ordained, that in those climates, where the heat disables the inhabitants from severe labour, there is an abundance of all the productions of the earth; and has granted the blessing of plenty, to compensate for the want of health, and other comforts their situation deprives them of. Riches seem indispensably necessary to those, who inhabit any hot country, as they not only minister the conveniences, but the luxuries of life, which in some degree, are necessary to alleviate the lassitude and inactivity the climate produces.

Lady Louisa.

I have not the least doubt, I should prefer the torrid to the frigid zone.

Mentoria.

Be not hasty in your determination; always hear both sides of the question, before you determine in favour of either. I am inclined to think, I should stand neuter; though I do not mean to bias your judgment.

Lady Mary.

Now, my dear Mentoria, point out the advantages of the frigid zone: the prospect appears so very dreary, I cannot imagine in what they consist.

Mentoria.

Mentoria.

The coldness of the climate renders the soil unfruitful in all vegetable productions. To compensate for this deficiency, those countries abound with animals of different kinds, which afford food and raiment; also fish of various sorts. The inhabitants are very industrious, and can endure infinite fatigue: all the comforts they enjoy, are produced by their own labour: neither can there be a stronger incitement to industry, than the reflection, that our sustenance depends upon the full exertion of our abilities. A sincere endeavour to produce this effect, is ever blessed with means, by the kind hand of Providence. In many of the remote countries of the frozen zone, there are no means of obtaining food, but by hunting or fishing, as there is no resource of a market. Neither can the inhabitants say, "To-day I will have veal for dinner; I am tired of mutton;" as Providence, not choice, furnishes their repast, and which, from the share of health and strength they enjoy, is often better relished than all the Asiatic dainties. They are usually long-lived, which may be accounted for thus: as heat causes an universal lassitude, by relaxing the nervous system, and consequently

ly shortens the duration of life ; so it follows, as a natural consequence, that cold braces up and invigorates the human frame, which produces many instances of longevity. Every situation in life has its peculiar advantages. As every blessing we enjoy, loses part of its value by possession, I am clearly of opinion, those circumstances, which appear to us in a formidable light, are not esteemed such great evils by those accustomed to their pressure. There is a passage in Pope's Essay on Man, which, by taking the liberty to alter one word, is applicable to my present purpose.

But where th' extreme of cold was ne'er agreed,
Ask where's the North? At York, 'tis on the
Tweed:

In Scotland at the Orcades, and there
At Greenland, Zembla, or the Lord knows where,
No creature owns it in the first degree,
But thinks his neighbour further gone than he:
Ev'n those who dwell beneath its very zone,
Or never feel the rage, or never own.
What happier natures shrink at with affright,
The hard inhabitant contends is right.

Lady *Louisa*.

I still think I would rather live where there
was

was great plenty and elegance, than be subject to such difficulties.

Mentoria.

What, my dear, would it avail you to have your table furnished with all the luxuries the East could afford, if you were not blest with an appetite to relish them? Your situation would be similar to that of Tantalus, who had always delicious fruits and water before his eyes, though he was never able to taste either; which was inflicted on him, as an heavy punishment.

Lady Mary.

But if we lived in those countries, we should have slaves to carry us about on palanquins, with canopies over our heads, and attendants to fan us.

Mentoria.

I have so good an opinion of your Ladyship's disposition, as to think, when you viewed this circumstance in a serious light, it would give you great pain; as nothing can more affect an ingenuous mind, than seeing a fellow creature reduced to the necessity of suffering any hardships, we cannot endure ourselves; which is greatly increased, when we reflect, our convenience is the cause. I can scarcely imagine the human heart can be so callous

callous in the feelings of philanthropy, as ever wholly to be divested of pity and compassion; and am inclined to believe for the honour of the human species, they are often stifled, though but seldom extinguished.

The human mind, with sense of pity wrought,
Yields to the force of sympathetic thought;
Form'd of a texture, which no eye can trace,
Folly, and guilt its brightness does efface:
Apt to receive impressions, nor retain
Those, which review'd, cause fear and endless
pain.

As notes of music, bending to the touch,
Produce harsh discord, if they're press'd too
much;

Yet if the whole in full accordance join,
The mental harmony is then divine!

Lady Louisa.

I am quite of your opinion, my dear Mentoria, and think I should never take long journeys, if they were performed by such painful means; as every step the slaves took would make me uneasy.

Mentoria.

We shall find in this, as in most other instances of life, the less we depend on others, the

the better the different functions of our state are performed. Providence has endued us with the faculties of motion, and granted us organs suited to the purpose ; the full exertion of which is more agreeable and conducive to health, than any vehicle luxury or art can invent ; though under many circumstances, they are extremely useful.

Lady Mary.

What state then my good Mentoria, do you prefer ?

Mentoria.

Without doubt, that which is exempt from the rigor of the frigid zone, and the sultry heat of the torrid. Such is the happy predicament, in which we stand ; as our country is under the temperate zone. The agreeable vicissitude of the seasons, and the abundance we enjoy, should inspire our hearts with gratitude, for such inestimable blessings, denied to so great a part of the human species. Our land is not scorched, by being situated under the meridian of the sun ; neither are our seas frozen, by being deprived of his cheering power : his radiant beams are dispensed in such just proportion to our wants, as to produce all the comforts and conveniences of life.

life. There is another peculiar advantage in our situation, that our manners preserve the medium between the Northern barbarity, and Eastern luxury; and form a system of politeness and urbanity, which is ever acceptable and engaging.

Lady Louisa.

I now rejoice in the comforts of our situation, and should be sorry to change it for any other. But is this all, my dear Mentoria, you intend to say on the subject?

Mentoria.

I shall endeavour to form a metaphorical allusion of the degree of comparison the different climates will bear to the different states of life; and shall begin this enquiry, by comparing grandeur and power to the torrid zone; not only from the luxury which attends it, but also because they oppress those, who feel their weight. The slaves, who are licensed in those countries, are like the venal flatterers, who are subservient to those in power, and whose freedom is bartered for gain.

Lady Mary.

What is the next point you intend to explain?

Mentoria.

Mentoria.

The similitude between the temperate zones, and the state of life usually called competency ; they both afford every requisite necessary to our happiness. Riches, as well as heat, in the superlative degree, are in general oppressive to the possessors, and rather cause pain than pleasure, from their attendant consequences. On the contrary, moderate wealth, like a temperate climate, makes every object smile with peace and plenty.

Lady Louisa.

My dear Mentoria, are you not now drawing a comparison, from the state of life we are in ?

Mentoria.

Yes, my dear ; and am going to trace that, from which you are happily exempt. The traits are so strong, which form the likeness of poverty to the frigid zone, they are easily delineated. It is needless to inform you, this state deprives all, who are under its dominion, of every source of sustenance or support, but what is obtained by the efforts of their own industry. As the seas of the frigid zone are sometimes frozen, and refuse their produce to the inhabitants of those parts ; so too often is the human heart petrified, and incapable of receiving

receiving the soft impression of pity; and the tears congealed, which ought to flow in commiseration of the indigent. Health and strength are annexed to both these states, which arise from the same cause, a total exemption from inactivity and luxury.

Lady Mary.

But are these people happy, my dear Mentoria?

Mentoria.

The beautiful lines, I have just recited from Pope, clearly indicate, the inhabitants of the frigid zone are not dissatisfied with their situation. It appears equally clear to me, that poverty is not incompatible with happiness; as by industry all the necessities of life may be acquired, which are all our state requires. These, with temperance and health, place those who possess them above contempt, though they are entitled to our compassion and assistance.

Lady Louisa.

What a striking resemblance you have pointed out, which I should never have thought of! What effect ought it to have on my mind?

Mentoria.

If you apply it to your own situation, you are to infer from thence, that the state which
is

is allotted you, in respect of climate and station of life, is a peculiar blessing. It will also teach you not to envy the powerful, nor despise the indigent; the former being only entitled to respect, the latter to your best endeavours to relieve their distresses; as the true use of riches consists in supplying our own wants, which should ever be confined within the rules of temperance and frugality, that we may be enabled to provide for the necessities of others.



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DIALOGUE VI.

SATURDAY.

On History; with the Life of Romulus and Remus.

Mentoria.

I Propose, my dears, this morning to give you a short dissertation on history; and shall endeavour to convince you of the necessity of your making it your peculiar study.

Lady Mary.

Are there not many different kinds of history, my dear Mentoria?

Mentoria.

Undoubtedly, my dear. I will proceed to consider them under their different classes, and shall begin with the scriptures, which are often called *sacred history*; to which I shall oppose the heathen mythology, which contains a

description of the deities worshipped by the heathens; from hence called *profane history*.

Lady *Louisa*.

What history do you think is most proper for us to read?

Mentoria.

I shall pursue the discussion of each particular branch, and then determine my choice. *Natural history* delineates all the productions of nature, and enables us to form an idea of all her works: such as animals, fishes, birds, insects, trees, plants, ores, fossils, &c. &c.

Biography, or the history of famous persons, is very entertaining and also instructive, as it inspires the mind with a desire to attain those qualities which have so eminently distinguished others. The history of your own country teaches you the progress of arts, manufactures, and commerce, and clearly proves the advantages which are derived from a well regulated state; it also informs you of the various means which were used to form the system of the British constitution. The persecution and arbitrary measures authorized in former times, should excite in us joy and gratitude, for the lenity and freedom of the present government. Ancient history (particularly

ticularly the Roman) enlarges the understanding, and qualifies us for the perusal of polite authors, as it is necessary to be acquainted with the manners of the ancients, in order to form a competent knowledge of those of the moderns.

Lord George.

Was not Rome once a very famous place; and inhabited by persons of extraordinary sense and learning?

Mentoria.

It was the seat of Empire, as well as of polite arts and literature, notwithstanding which, the luxury and effeminacy that prevailed, subverted the government; and at present it is only famed, by being the Papal See, and consequently the residence of the Pope, Cardinals, &c. and also for the magnificence of the buildings, fine paintings, ruins, &c.

Lady Mary.

Now, my good Mentoria, will you tell us which history is the most proper for us to read?

Mentoria.

My dear Lady Mary, in order to silence your importunate entreaties, I must declare it is absolutely necessary you should be well

read in all. At present, I wish sacred and natural history to be the chief objects of your attention; as they both tend to increase your love and admiration of the deity. When you are a little farther advanced in life, I shall recommend to your perusal the history of England, and also that of the Romans. In this course of reading, you will meet with a number of entertaining anecdotes and surprizing circumstances, which attended the lives of famous persons, whom you now only know by name. History will introduce you to a farther acquaintance with them, and enable you very soon to give as clear an account of Cato, Demosthenes, Mark Antony, &c. as if you were personally acquainted with them.

Lady *Mary*.

From whence did Rome derive its name?

Mentoria.

From Romulus, who built the city. I should imagine it would be agreeable to you, to know some particulars of the founder of so great a capital. I shall therefore give you a sketch of his character and that of his brother Remus, as they are drawn by Plutarch the famous biographer.

Lady *Louisa*.

Is his life entertaining my dear *Mentoria*? if it be, I shall attend to it with pleasure.

Mentoria.

Mentoria.

I think it is remarkably so, my dear Lady Louisa, which made me choose to recite it.

The Life of ROMULUS and REMUS.

THE kings of Alba being lineally descended from Æneas, the succession devolved upon Numitor and Amulius, who were brothers. In order amicably to settle the division of the empire, the treasures which were brought from Troy, were placed on one side, and the kingdom on the other. Numitor chose the kingdom, consequently the riches were the possession of his brother. Amulius soon dethroned Numitor; and fearing his daughter might have children, who would lay claim to the crown, he made her a priestess of the goddess Vesta, to prevent her entering into the marriage state, as none but single women were admitted of that order. This lady, whose name was Rhea Sylvia, being not suited to the office appointed her, was soon discovered to be pregnant, for which she was sentenced to undergo a severe punishment; but Antho, the daughter of Amulius espoused

her cause, and prevailed on her father to change her punishment into confinement and solitude. In this retirement she was delivered of two sons, remarkable for their size and beauty, which created jealousy in the tyrant's breast, and induced him to form plans for their destruction: to effect which, he commanded a servant to destroy them. The person who undertook to perform this horrid deed, put the children into a trough, and carried them to the banks of a river, with intent to cast them in; but the water being unusually rough and high, the fear of endangering his own safety, induced him to leave the trough on the shore, and make a precipitate retreat. The high tide of the river bore it up, and conveyed it to an even shore, near which there stood a fig tree, which sheltered the children from the rays of the sun: it is also said a she wolf suckled them and a wood-pecker brought them their daily food. They were discovered in this situation by Faustus, herdsman to Amulius, who brought them to his wife, from whom they received every attention their helpless state required. As they advanced in life they were distinguished by their strength, courage, and greatness of soul. Remus was of an active
turn

turn of mind, and of an enterprizing spirit. Romulus was of a different disposition, inclined to study, and naturally prudent.

They signalized themselves in a quarrel which happened between the herdsmen of Numitor and Amulius, which manifested their merit, and divulged the mystery of their birth. Romulus and Remus opposed the herdsmen of Numitor, as they thought them to be the aggressors. They also associated with those persons, who, either from their poverty or being in the bonds of slavery, wished to effect a revolution in the state.

Lord George.

Were they not very much to blame, to keep company with such persons, and take part against their grand-father?

Mentoria.

Nothing can excuse the former, except the supposition, that they groaned under oppression, and naturally wished to obtain their freedom, or some other advantage equally necessary to their happiness: the latter charge is wholly extenuated, by their total ignorance of their parentage and noble descent. To pursue the history, every thing was ripe for a rebellion; when Remus was taken prisoner, whilst Romulus was sacrificing to the gods.

He was carried before his grand-father Numitor, and charged with several crimes, who referred him to Amulius to receive sentence. After having demanded satisfaction for the injuries his servants had sustained, Amulius sent him to Numitor, to receive sentence adequate to the offence he was guilty of. Numitor, so far from inflicting one that was severe, ordered him to his own house; as during the examination, he perceived something in his countenance which deeply engaged his attention, and induced him to make enquiries respecting his descent and way of life. To which Remus returned this spirited reply :

“ Your justice in examining, before you
“ condemn, deserves, on my part, the return
“ of truth and sincerity. I am a stranger to
“ my family and descent ; I have but one
“ twin brother ; we have ever been considered
“ as the sons of a shepherd ; but since our
“ accusation, it has been rumoured we are
“ of noble extraction. Our birth is mysterious ;
“ our support in infancy miraculous ;
“ as a she wolf suckled us, and a wood-pecker
“ supplied us with nourishment, whilst we
“ lay in a neglected and helpless state by a
“ river’s side. The trough is preserved
“ which

“ which contained us, and the inscription
“ still legible: these, perhaps, may be dis-
“ covered by our unhappy parents, when we
“ are no more !”

Numitor was much affected with this speech, the young man's appearance, and the substance of his narration, agreeing with the time his daughter's children were born, induced him to hope they were her descendants: to confirm which, he had an interview with his daughter, who was then in prison. Faustus, the herdsman, thought in this critical juncture of affairs, any further delay would be dangerous, so he informed Romulus of his real birth, and resolved to produce the trough, as a testimony of the real parentage of these young men.

Lady Mary.

You cannot imagine, my dear Mentoria, how much I feel myself interested in their history !

Mentoria.

Faustus was at length determined to carry the trough to Numitor; his apparent haste and anxiety, betrayed the importance of his errand. Unfortunately, one of the guards who observed his eagerness, and was present

present when the children were left on the shore, and recollecting the trough and inscription, immediately informed Amulius of his discovery ; who behaved as persons usually do that are enraged, and in fear of being detected in a bad action. He dispatched a messenger to Numitor, to enquire if his daughter's children were alive, who, finding Numitor inclined to acknowledge the young men to be his grand-children, advised him to assert his right, and offered to assist him in so arduous an undertaking. Things were now brought to a crisis. Romulus appearing at the head of a numerous band of his companions ; the citizens from the hate they bore to the usurper, readily revolted. Thus, by commanding a powerful army, and Remus previously having gained the populace over to his cause, Amulius was dethroned, and being unable to make any resistance or to escape, he was seized and put to death. The two brothers were now in possession of the kingdom of Alba, but did not chuse to reside there, without holding the reins of government, which they could not do consistent with equity, as it was their grand-father's inheritance. After having resigned the kingdom to Numitor, and with filial piety discharged

charged their duty to their mother, they formed a plan of living together, and determined to build a city amongst the hills, where they received their education. In order to increase the number of their subjects, they caused their territories to be a refuge for all who had violated the laws of their own country, and dreaded the punishment due to their crimes. These considerations soon placed our heroes at the head of a numerous army. They now differed respecting the place where the city was to be built. Romulus wished it to be built where he had made a square of houses, which he called Rome; but Remus thought the Aventine Mount a more eligible situation; at length they agreed it should be determined by Augury, or the flight of birds. The divination proved in favour of Romulus, as twelve vultures appeared to him, whilst Remus saw but half the number.

Lady Louisa.

How very foolish it was to let the flight of birds determine such an important affair!

Mentoria.

Your astonishment, my dear, will cease, when you reflect, that the Pagans were guided in all their actions, by means equally delusive:

delusive: such as *oracles*, which were sentiments delivered in so mysterious and ingenious a manner, as to bear any construction that suited their purpose; or by the flight of birds, blood of animals, &c. some of which were thought a good omen, and others portentous of some heavy calamity. There cannot possibly be a stronger argument, to prove that every creature is inclined to worship, and seek the aid of a superior power, as in those early times, when the gospel was not revealed, and the greatest part of the world were totally ignorant of the existence and power of the great Creator, they sought redress from, and implored the assistance of the sun, moon, stars, birds, beasts, statues, &c. to which they ascribed the power of relieving their necessities. We must now return to Romulus, who, as soon as he had gained his point, began to put his plan in execution. Remus affected to despise his brother's attempt to fortify the city, and, whilst the foundation of the wall was digging, with a degree of insolent contempt, leaped over the ditch; which enraged Romulus so much, it is said he killed him on the spot. Faustus, the good old herdsman, was also slain in the scuffle. Romulus buried his brother, and old friend,

friend, with great pomp and solemnity, and then proceeded to build the city.

Lady Mary.

What an act of cruelty it was in Romulus to murder his brother, for so slight an offence, which at most deserved but a trifling reprimand ! I think he must be very unhappy afterwards.

Mentoria.

I dare say it gave him but little, or perhaps no uneasiness ; as in those days it was not thought such a heinous offence for any person to take away either their own life, or that of another, there being then no distinction between rashness and courage ; and such acts of violence and cruelty, were more frequently applauded than condemned.

Lord George.

I want very much to hear how he went on with the city.

Mentoria.

Previous to laying the foundation, he sent to Tuscany for workmen to direct the forms and ceremonies due on such occasions. They began by digging a trench round the building, designed for the court of justice ; into which they threw the first fruits of all valuable productions both of art and nature.

Each

Each of them also, took a small portion of the soil of the country from whence they came, and cast it in promiscuously. This trench was to form the centre of the city, round which they were to mark the distance for the extent.

The founder, seated on a brazen ploughshare, yoked together a bull and a cow, and turned a deep furrow round the bounds of the city. He lifted up the plough, where he intended to place the gates, so that they were a free passage for things mystical or profane; notwithstanding every other part was held sacred. This city was began on the 21st of April*. The anniversary of this memorable event was a high festival amongst the Romans. The city being complete, all who were able to bear arms, were enrolled into companies of three thousand foot guards, and three thousand horse, which were called legions, as they were selected from the rest of the people. He also chose an hundred men of distinguished abilities for his counsellors, whom he called patricians, and the whole body the senate. To mark the different ranks of life, he stiled the senate the patrons, and the populace or plebeians clients. The

* About 751 years before the birth of Christ.

The next point to be considered was, the population of the city, as without women it would soon have been desolate. To effect this purpose, he had recourse to the following stratagem: he caused it to be proclaimed, that the altar of a god had been discovered under ground, and appointed a day for a solemn sacrifice and public games. Most of the inhabitants, with their wives and daughters, came from the neighbouring villages to the celebration of this festival. Romulus was clad in purple, and seated in the midst of his nobles, it was previously agreed to seize all the young women, when Romulus gave the sign or token, by rising from his seat, and throwing his robe over his body. As soon as he gave the signal, they drew their swords, and, with a loud shout, seized the daughters of the Sabines, to the number of about 683. The Sabines were a numerous and warlike people, residing chiefly in small unfortified villages. This injured nation sent ambassadors to Romulus, to insist on their daughters being restored; and also to propose forming an alliance on more equitable terms. Romulus rejected this proposition, though he wished to preserve their friendship.

Lady

Lady Louisa.

My dear Mentoria, I sincerely pity the Sabine women for being taken from their friends: how hard I should think it to be torn from my parents: Was it not very cruel of Romulus to seize them?

Mentoria.

Nothing can be urged in his defence, except the exigence of his situation. There are some instances in which acts of oppression are sheltered under the term of state policy, and stand exempt from reproach, on account of the good effects they produce.

Lord George.

I am surprized the Sabines did not resist the power of Romulus.

Mentoria.

We are now come to the part of the history, which informs us, Acron the king of the Ceninensians attacked this new settlement. Romulus was not prepared to defend himself, by any other means than single combat, in which he came off victorious, he killed Acron, routed his army, and took possession of the capital. This event did not discourage the Sabines from prosecuting their intended war; accordingly they chose Tatius for their general, who marched against Rome. The
citadel

citadel was well fortified and commanded by Tarpeius a man of great valour; his daughter Tarpeia, instigated by love or avarice, betrayed one of the gates to the Sabines: she claimed as her reward, all they wore on their left arms, which consisted of a golden bracelet and buckler. This traitress met with the punishment her crime deserved, for as Tatius, the general of the Sabines threw his buckler at her, the whole army following his example, she was crushed to death.

The battle was carried on a long time, with great slaughter on both sides; but was interrupted by the interposition of the Sabine women, who were settled in Rome. Their frantic cries, when they beheld the dead bodies of their husbands and fathers, caused a scene of general confusion. The two armies fell back to hear their complaints and expostulations which were to this effect: "What crimes have we committed to deserve such repeated and unmerited misfortunes. We were made wives by compulsion, though duty has at length induced us to love those whom at first we regarded with horror and detestation. Do not, from the idea of redressing the grievances we have sustained, separate us from our husbands and children; and

“ and notwithstanding you may have other
“ motives for engaging in this war, we hope,
“ for our sakes, you will cease hostilities.
“ We behold our kindred every where, resign
“ us therefore to our husbands and children,
“ as the being separated from them would be
“ the worst captivity we could experience !”

Their entreaties had the desired effect, and produced a treaty of peace. This act of heroism, caused an edict to be made in favour of the Roman women, to exempt them from all labour but spinning. The Romans and Sabines were to inhabit the city on equal terms. It was agreed the city should be called Rome from Romulus ; but the inhabitants Quirites, from Cures, the capital of the Sabines. The power of the two kings was to be equal. This form of government continued in an uninterrupted state of harmony for five years, but was disturbed by the following circumstance : the friends of Tatius happened to meet some ambassadors who were going to Rome, whom they robbed and murdered. Romulus was of opinion this crime deserved immediate punishment, but his colleague opposed this measure, as he feared the being deprived of those men would weaken his power. The relations of the
ambassadors

ambassadors, sought an opportunity to be revenged on Tatius, and effected their purpose by seizing him at a village near Rome, where, with Romulus he was offering a sacrifice, and he fell a victim to their resentment.

The Veientes declared war against Romulus, by remanding the city of Fidenæ, which he had taken; but their army was defeated, and a truce made for an hundred years. This was the last war in which Romulus engaged.

Lord George.

The affairs of Romulus now seem to bear a very favourable aspect, as he appears to have subdued his enemies, and to be in possession of the kingdom without a rival.

Mentoria.

These flattering views proved but of a very short duration; and vanished almost as soon as they appeared. Elated with his prosperity he grew imperious and assuming. The complacency and condescension which rendered him so amiable, were now obscured by pride and petulance. He clothed himself in a purple vest, over which he wore a loose robe with a purple border; and received those who were
admitted

admitted into his presence on a chair of state, with every appendage of magnificence and royalty.

He was attended wherever he went, by several lictors, or executioners, each bearing an ax bound up with a bundle of rods, to denote their power to punish. This conduct of Romulus met with universal disapprobation. The senators were more particularly his enemies, on account of the little attention he paid to their counsels. In order to revenge the insults they sustained, they formed a plan to seize him, whilst he was holding an assembly in the temple of Vulcan; which they effected by cutting him in pieces, and each taking away part of his body, they caused it to be proclaimed, he was carried up to heaven in a whirlwind. This account did not gain belief; consequently the people were inclined to make further enquiries, respecting the death of their king.

Whilst this sedition was in its infancy, Julius Proculus, a man of unblemished character, solemnly deposed, that as he was travelling on the road, he met Romulus arrayed in bright armour, with a divine aspect; who thus addressed him:

“It

“ It has been ordained by the gods, O Pro-
“ culus, that I should return to heaven from
“ whence I came, after having built a city,
“ and formed a system of government, which
“ will be an example for future ages. Inform
“ the Romans, that, by the exercise of manly
“ virtues, they will attain the height of hu-
“ man glory ; and also that their king, trans-
“ formed into the god Quirinus, will grant
“ all their petitions. Fare ye well.”

Lady Mary.

Did the Romans believe this pretended
vision ?

Mentoria.

It gained universal belief ; which is not to
be wondered at in such a superstitious age :
they also worshipped him, as their tutelar
Deity. Thus did Romulus fall, in the fifty-
fourth year of his age, and thirty-eighth
of his reign ; a striking instance how very
few are proof against the allurements of
magnificence, and a series of prosperity.
He was punctual in the performance of all re-
ligious rites and ceremonies, and generally
carried the crooked rod in his hand, used by
magicians to mark out the heavens. He
also pretended to be deeply skilled in the oc-
cult

cult sciences. His wisdom was manifested by the laws he instituted, amongst which he specified no punishment for parricide; as he supposed, no human creature could be so abandoned, as to commit it: nor was there ever an instance known, till six hundred years after. The unfavourable circumstances, which attended the final scene of the life of Romulus, were the natural consequence of his arbitrary proceedings, and his unbounded passion for power and glory; desires, which, if they are not restrained by prudence and humanity, are ever destructive in their consequence.

Lady Louisa.

I am sorry, dear Mentoria, this entertaining History is finished: I like it almost as well as the Fairy Tales.

Mentoria.

I am glad you are pleased with it, my dear Lady Louisa: you must treat part of it as a fable, and only take the facts which are recited in a literal sense.

Lady Mary.

Pray, my dear Madam, what is *parricide*? I suppose it is a very great crime.

Mentoria.

It is the most heinous offence that can be committed, as it consists of the murder of a
father

father. Matricide is the term to express the murder of a mother; fratricide of a brother; regicide of a king; homicide of a man; suicide of one's self: hence it is the Jews are called *deicides*, because they murdered Christ, who was the son of God.

Lady *Louisa*.

What is the Tutelar Deity, my good Mentoria?

Mentoria.

The term *tutelar* signifies a guardian or protector. Minors who are under the direction of a guardian or tutor, are said to be in a state of tutelage; there are tutelar saints as well as deities. St. George is stiled the Saint of England, St. Andrew of Scotland, St. Patrick of Ireland, St. David of Wales, St. Lewis of France, St. Mark of Venice, besides many others. These were all persons who distinguished themselves by some heroic actions. The countries which derived the advantage, desirous of rendering their memory immortal, canonized them as saints; and appointed an annual festival to commemorate their heroes, and celebrate them as the guardians and protectors of their country.

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From the first settlement of the
city in 1630 to the present time
the city has grown from a small
village to a large metropolis.
The city has been the seat of
commerce and industry since
its first settlement.

The city has been the seat of
commerce and industry since
its first settlement. The city
has been the seat of commerce
and industry since its first
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DIALOGUE VII.

SUNDAY.

On the Church-Service, with an Explanation of the Parable of Nathan and David.

Mentoria.

LADIES, as *Sunday* is a day set apart for the worship of God, I shall prohibit all trifling pursuits, and endeavour to employ your time suitable to so laudable a purpose.

Lady Mary.

I should be sorry to act contrary to the express commands of God, which enjoin us to keep holy the Sabbath Day, and to abstain from all kinds of work. But I wonder why we are forbidden to pursue our business on

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this

this day; as I cannot see any reason, it should be offensive to God, for us to do our duty by working, &c.

Mentoria.

To give you a clear idea of the institution of the Sabbath, it is necessary to inform you, the division of time, usually called a *week*, is a type or symbol of the creation of the world, which is clearly explained in the fourth commandment: "For in six days the Lord made
"heaven and earth, the sea, and all that
"in them is; and rested the seventh day:
"wherefore the Lord blessed the seventh day,
"and hallowed it." In like manner, we perform all that we have to do, in six days, and rest the seventh, in commemoration of the manifold blessings we receive at the hand of God. A cessation from labour is necessary to effect this great purpose; as the avocations and pursuits, in which the greatest part of the human species are employed, would not allow them sufficient time for serious consideration, nor permit them regularly to attend divine service.

Lady Louisa.

I always thought, my good Mentoria, Sunday was a day of rejoicing; as every body seems happy and cheerful. For my own part, I like it better than any day in
the

the week, because I get no task : yet you say, if people worked, it would not allow time for serious consideration. I cannot see the reason for being serious on a holiday.

Mentoria.

In this you are mistaken, my dear Lady Louisa ; as the term *holiday*, like many others, is strangely degenerated, and perverted from the original intention. A moment's reflection will convince you of your error ; as there requires no other conviction, but to divide the word into *holy-day*, which implies a day that is to be kept sacred. Cheerfulness is not prohibited : those, who conscientiously discharge their duty, generally possess this quality in the greatest degree. It is the natural consequence of having acted agreeable to the rules of right reason ; as the self-approbation, which arises from the performance of religious rites, inspires the mind with that temper and conduct, which alone deserve the name of Cheerfulness. Whilst, on the contrary, Levity (which the weak and inconsiderate mistake for Mirth) is incompatible with the duty we owe to our Creator ; as it obscures the only resemblance we can possibly

bear to him, which consists in the full exertion of our reason, and mental faculties.

Lady Mary.

I am quite ashamed, when I reflect how inattentive I have been on these occasions, which I now find, required serious attention ; but am resolved, nothing shall induce me to commit the same fault in future.

Mentoria.

That is all which will be required of you. The frailty of our nature subjects us to frequent mistakes, which are only sinful, when we do not recover as fast as possible from our errors, nor avoid the repetition of those, which either our own experience, or the kind admonitions of our friends, have pointed out to us.

Lady Louisa.

I am sure, my dear Mentoria, I shall never again be careless and inattentive at church ; but shall regard my duty, and seriously listen to the minister, who performs the service.

Mentoria.

This attention, my dear Lady Louisa, is absolutely necessary. To convince you nothing can excuse the neglect of it, I shall inform you, the Church-Service is divided into two parts, *supplication* and *thanksgiving*.
Supplication

Supplication is the request and humble petitions offered at the Throne of Grace, for the continuation or increase of the comforts or conveniences of life; or to be relieved from any trouble which oppresses us, such as sickness, want, &c. There requires but little to be said, in order to convince you, this part of the Service demands fervor and humility, to make our petitions acceptable. The absurdity of a contrary conduct cannot be more clearly evinced, than by supposing, you wished to procure any temporal advantage, to effect which, you obtained an audience of an earthly potentate; it will not admit of a doubt, but that, when you were conducted into his presence, you would be inspired with a degree of awe, which would prevent any unguarded look or expression falling from you: neither, when you began to plead your cause, would you suffer your dress, or any external object, to divert your attention from the great end you had in view. If this conduct is due to the creature, how can we raise our ideas sufficiently high, to perform acceptable service to the Creator? Our infinite obligations cannot be exceeded, but by his mercy, which is extended over all his works; for it is in Him alone, we live, move, and have our being.

Lady *Mary*.

I am so thoroughly convinced of the necessity of paying the greatest attention to every thing which is sacred, that it will not only influence my conduct in the public worship of God, but also, for the future, make me more devout when I say my prayers in private. I will not, my dear Mentoria, interrupt you any longer; as I am impatient to hear your definition of thanksgiving.

Mentoria.

Thanksgiving is the grateful sense we feel, for any favour or benefit received; which is testified by acknowledging, in the most public and solemn manner, the obligations we owe to our benefactors. Those, which we receive at the hand of God, bear no degree of comparison, with any that can be derived from a prince or ruler of the earth: yet if any temporal advantage requires our making a suitable return to the person who bestowed the gift, what tribute can we pay to the Giver of all spiritual gifts? He requires no oblations, but what should voluntarily proceed from a good heart: such as an uniform obedience to his holy laws, and faith in his promises. We should be zealous in the discharge of this part of our duty. There requires

quires no other incitement to make us so, but a just estimate of the invaluable blessings of our creation, preservation and redemption; a due sense of which will inspire us, to enter into his courts with joy, and sing praises unto his holy name.

Lady Mary.

My dear Mentoria, you have given me such a clear idea of my religious duty, I cannot possibly ever neglect the performance of it. I remember, you once promised to explain some of the parables to me: if it be agreeable, I shall now attend to you with pleasure.

Mentoria.

To proceed in due order I must begin by informing you of the nature of *parables*, and why our blessed Saviour chose this mode of instruction, to enlighten the minds of his disciples, in preference to any other. A parable is a figurative composition; and when it is not spoken by an inspired person, nor found in holy writ, it bears a near resemblance to an apologue or fable: as the conviction both produce arises from the moral inferences drawn from them: which, by the indirect application they make to the heart, have induced many persons of inflexible dispositions,

to yield evidence against themselves. This undoubtedly was the cause of our Saviour's delivering his instructions in parables, as they not only engaged the attention, but surmounted the cavils and obstinacy of the Jews; which could have been effected by no other means. If he meant to convince a sinner of the heinousness of his offence, and to lead him into the right path, by the light of the gospel; he represented in such glaring colours, the particular instance in which he erred, that the deep sense the offender had of his own guilt, obliged him instantly to forsake it, or he remained self-condemned, as there appeared nothing personal in the attack, he might at first be enraged against the perpetrators of the very crimes he was guilty of himself: a remarkable instance of which we find in David, when Nathan was sent to reprove him for killing Uriah, that he might marry his wife Bathsheba.

Lady Louisa.

That is one of the stories I am particularly fond of: so I hope, my dear Mentoria, you will explain it first.

Lady Mary.

Lady Louisa, I approve your choice so much, that, if you had not made the request, I should have done it myself.

Mentoria.

Mentoria.

I will comply with your request, though it in some measure obliges me to go in a different track from what I intended; as I proposed selecting one of our Saviour's parables, as best suited to inform you of the nature of his ministry. Notwithstanding which, that delivered by the prophet Nathan (as he was an inspired writer) deserves your praise and attention.

Lady Louisa.

Pray, Mentoria, what is a *Prophet*?

Mentoria.

A Prophet was a person of exemplary conduct and holiness of life, inspired by God with the power of foretelling events.

Lord George.

Are there any Prophets now? I think I know no body, who can say what will happen.

Mentoria.

It is not now necessary there should be any Prophets, as God by those, and other means, has so clearly revealed his will, that even the most ignorant do not so much err from not knowing their duty, as because they have not resolution to practice it. In the early ages of the world, and before Christianity was so firmly

firmly established, prophecies and miracles were indispensably necessary, to remove the errors of the Pagans, and the obstinacy of the Jews. As every circumstance they foretold, agreed in unity of time and place, and came to pass exactly as they were predicted; there could be no doubt of their divine origin, as such wonderful things could not be effected or produced by any human means.

Lady Mary.

What are the *Pagans*, my good Mentoria?

Mentoria.

The Pagans are those people, whom you have perhaps heard or read of, by the name of Heathens; who worshipped idols, which consisted of men, birds, beasts, &c. I shall say but little on this subject, as you will find it clearly explained in the Pantheon.

Lord George.

I hope, my good Mentoria, you will now begin the parable; as I am very fond of allegorical writings.

Mentoria.

I shall first recite the Parable, explain each particular branch of it, and then endeavour to find how we can apply it to ourselves.

THE

THE PARABLE

“ And the Lord sent Nathan to David, and
 “ he came and said unto him, There were
 “ two men in one city, the one rich, and the
 “ other poor. The rich man had exceed-
 “ ing many flocks and herds; but the poor
 “ man had nothing save one little ewe-lamb,
 “ which he had bought and nourished up; and
 “ it grew together with him and with his chil-
 “ dren: it did eat of his own meat, and drank
 “ of his own cup, and was unto him as a
 “ daughter. And there came a traveller unto
 “ the rich man, and he spared to take of his
 “ own flock, and of his own herd, to dress
 “ for the wayfaring man that was come unto
 “ him; but took the poor man’s lamb, and
 “ dressed it for the man that was come unto
 “ him. And David’s anger was greatly
 “ kindled against the man, and he said to
 “ Nathan, As the Lord liveth, the man that
 “ hath done this thing shall surely die: and
 “ he shall restore the lamb four-fold, because
 “ he did this thing, and because he had no
 “ pity. And Nathan said unto David, Thou
 “ art the man!”

Lady Louisa.

It is scarcely possible to imagine, as David
 was so much enraged against the person, who
 he

he thought had committed such an act of oppression, that he could ever have been guilty of a similar offence.

Mentoria.

Yet it is evident he was, and with many circumstances, which aggravate and make his transgression appear in a more heinous light, than that described by the Prophet. We will now consider the first sentence of the Parable, which strongly marks the different spheres of life, in which David and Uriah acted. "There were two men in one city; the one rich and the other poor." David was the greatest king of the East, and Uriah comparatively poor; as he was only one of the king's officers. "The rich man had many flocks and herds." This passage alluded to the many wives that David had, as in those days persons of all conditions of life were permitted to have as many as they could maintain. The great number which David had, do not appear to have been imputed to him as a fault, but considered as a necessary appendage to his royalty. The disproportion of their outward condition is beautifully preserved throughout the whole metaphor, and is emphatically expressed in the following words: "But the poor man had
"nothing,

“nothing, save one little ewe-lamb, which he
 “had bought and nourished up; and it grew
 “up together with him, and with his children:
 “it did eat of his own meat, and drank of his
 “cup, and was unto him as a daughter.”

By this we find Uriah had but one wife; and by her being compared to a lamb, we are naturally led to suppose, she was a woman of an amiable disposition, and exemplary conduct; as a lamb is an emblem of innocence. We are also to imagine, from the kind treatment bestowed on the lamb, that Uriah was a tender husband, and afforded Bathsheba all the comforts and conveniences, his situation enabled him to procure. We are now come to the passage, which describes a traveller coming unto David, in these words: “And
 “there came a traveller unto the rich man,
 “and he spared to take of his own flock, to
 “dress for the wayfaring man that was come
 “unto him; but took the poor man’s lamb,
 “and dressed it for the man that was come
 “unto him.” These allusions undoubtedly imply the inordinate and unruly passion, which induced David to commit such an atrocious crime. The being described as a traveller, clearly indicates it took him by surprise, and would remain his guest but a short time. The entertainment he is supposed to
 have

have provided for him, is strongly expressed by the sparing his own herds, and taking the poor man's lamb; which was literally the neglecting his own wives, and setting his affections on Bathsheba, the wife of Uriah. We are now to examine the final, and most interesting part of the story; which is the strongest instance, that can possibly be produced, of the frailty of human nature. "And " David's anger was greatly kindled against " the man, and he said to Nathan, As the " Lord liveth, the man, that has done this " thing, shall surely die; and he shall restore " the lamb four-fold, because he did this " thing, and because he had no pity." When David pronounced this sentence, he little suspected, it contained his own condemnation. If he had formed the slightest suspicion, the offence bore any similitude to his own condition, he would have found some favourable circumstance to extenuate the fault, and, consequently, to mitigate the punishment. The accusation came in such an oblique direction, there was no possibility of his warding off the blow. The detestation he felt for the offender is clearly proved, by the severity of the sentence he inflicted; as four-fold restitution in kind was all the law required. Yet, in this instance, David thought it was not sufficient atonement, and

and commanded the culprit to die. The reason he alledged was this, "Because he had no pity." Alas! where were his compassion and tender feelings flown, when he broke through every obligation moral and divine, in destroying Uriah, that he might rival him in the affections of his wife! The truth was this; his passions had induced him to commit a crime, which, in his calmer hours, was wholly repugnant to his nature. Whilst he was engaged in the pursuit of pleasure, and surrounded with objects calculated to promote his amusement, and silence the reproaches of conscience: it is not wonderful, he had not leisure for serious reflection. For this cause was Nathan sent unto him, as he only required a gentle admonition, to restore him to the paths of duty, from which he had strayed.

I shall now draw some inferences from the following words, in which Nathan executed his divine mission. And Nathan said unto "David, Thou art the man!" How surprized must David be, at so sudden and unexpected a retort! The indignation he felt for the oppressive conduct of the rich man, most probably employed his thoughts so entirely, it effaced the remembrance of the act
of

of cruelty, which he himself had committed. What remorse and compunction he must suffer, when the prophet convicted him, by the testimony of his own feelings; which were wrought upon by no exaggerated circumstances, but only excited by the artless representation of an arbitrary and violent proceeding, committed by a person in power, on one greatly his inferior, who was entitled to his protection, and to whom he looked for promotion, as a reward for his faithful services.

Lady Mary.

I admire this Parable exceedingly, my dear Mentoria; though I cannot discover how I can apply it to myself.

Mentoria.

Nothing can be more easy, my dear Lady Mary. The moral is briefly this, and may be applied to every state and condition of life. It shews how blind we are to our own failings, and how quick-sighted to those of others. It also instructs us, when we are passing sentence, never to inflict a punishment disproportionate to the offence committed; or what, in the same situation, we should think unreasonable to undergo ourselves.

Lady

Lady Mary.

I now think the moral of this Parable very applicable to Lady Louisa and myself; and sincerely hope, we shall both profit by the excellent lesson it contains.

Mentoria.

To inforce what I have already said, I shall produce the following example, to convince your Ladyship of its farther importance and use. If your sister were guilty of any slight offence, and you suggested to me the necessity of her being severely punished; might I not, with great propriety, make a reply similar to that, which Nathan addressed to David? And whilst you were expatiating with vehemence on the nature of Lady Louisa's fault, I might check and silence you entirely by saying, "Thou art the girl;" as most probably she is never guilty of any offence, which you have not committed at some time or other of your life. Let me intreat each of you to grow wise, by the example David has afforded you, nor ever subject yourselves to so mortifying a repulse.



DIALOGUE VIII.

MONDAY.

On the Spartan Form of Government,
and System of Education, with Moral
Reflections.

Lady Louisa.

MY dear Mentoria, did you not some time ago promise to give us a short account of the *Spartan* form of Government, and plan of Education? If it is agreeable, I wish you would make them the subject of your instructions this morning.

Mentoria.

My dear Lady Louisa, I will readily comply with your request; and hope you will find the research instructive, and entertaining. Sparta, or Lacedæmon; was situated in Lacedæmonia, a part of the Peloponnesus, now the
Morea:

Morea : which, with many others parts of ancient Greece, is in subjection to the Turks. Lycurgus the Legislator of the Spartan Laws, governed the Lacedæmonians, during the minority of his Nephew. The excellent rules he established for their general conduct, and the attention he paid to the instruction of their youth, have rendered his memory immortal. To prevent all disputes of precedence, he caused the whole country, and private property, to be a common stock, and divided into equal lots. It would have been difficult to have effected this, if gold and silver had not previously been rendered of no intrinsic value, by making the current coin of iron. This stratagem banished many crimes from Sparta ; as there was no temptation to rob another of those possessions which were too cumbersome to be concealed. Effectually to prevent any distinctions in the œconomy of private families, Lycurgus established public tables, where no food was allowed, but such as the law directed ; they usually were divided into different companies, consisting of about fifteen in each class.

Lord George.

Did the Spartans like these regulations ? I should think it hard, if such were to take place now.

Mentoria.

Mentoria.

Those who had possessed great riches, and been accustomed to live luxuriously, were so enraged at the diminution of their privileges, they rebelled, and proceeded so far, as to pelt Lycurgus with stones: To escape their resentment, he endeavoured to seek refuge in a temple; he outran all his enemies, except Alcander, whose zeal tempted him to pursue Lycurgus with speed and cruelty. As he was turning his head to form an opinion of his own safety, this young man beat out one of his eyes with a stick. Lycurgus bore this unfortunate circumstance, with the greatest fortitude: Immediately stopping short, he shewed his face, streaming with blood, to the citizens; who were struck with the most poignant grief, and delivered Alcander to Lycurgus to be punished as he thought fit: he, instead of inflicting one adequate to his offence, took him into his house, and appointed him to the office of waiting on him as a domestic servant. This unmerited and unexpected lenity, wrought such a change in Alcander's conduct, he afterwards became one of the most distinguished citizens of Sparta; which proves the good effect of forgiving an injury,

injury, rather than seeking means to revenge it.

Lady Mary.

I am very sorry, my dear Mentoria, that Lycurgus met with such an accident, as he was so good a man.

Mentoria.

To perpetuate the memory of this unfortunate circumstance, the Lacedæmonians never after suffered a person to enter their assemblies with a staff in their hand.

Lady Louisa.

On what food did the Spartans chiefly live, my good Mentoria?

Mentoria.

The dish held in the highest estimation, was a kind of black broth: The old men who sat by themselves, lived entirely upon it, and left the meat to the younger part of the society.

Dionysius the tyrant, partaking of one of these repasts, complained of the insipidity of the broth. "I am not surprised (said the cook) the seasoning is wanting." What seasoning? replied the Tyrant. "Hunger and thirst produced by exercise of various kinds, answered the cook, are the ingredients with which we relish our food."

Lord

Lord George.

Was it not very impertinent of a servant to speak in such a familiar manner to a king? I should think it very extraordinary, if a cook was to speak so to me, though I am not in such an high station of life.

Mentoria.

Your Lordship must remember, that the Spartans had levelled all distinctions in their own commonwealth; and consequently thought themselves freed from paying any great marks of obedience and respect, to those invested with power.

Lady Mary.

Who was appointed to order what there should be for dinner?

Mentoria.

There was a settled plan, which they invariably pursued, as variety would have encouraged the luxury they meant to abolish; for which reason their food was of the plainest kind, that they might not be tempted to eat more than was absolutely necessary for the support of nature. Each member of the society, contributed to the common stock, and was obliged to send

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every

every month, five pounds of cheese, a bushel of meal, eight gallons of wine, two pounds and an half of figs, with a small sum of money, to buy fish and meat. Whenever they offered a sacrifice, they presented part of the victim to the common table; and sent a portion of all the game they killed, to the public stock, for the good of the community. Those who had been performing a sacrifice, or been employed in hunting, were permitted to sup in their own houses; no other circumstances excusing their appearance in public.

Lady Louisa.

That, I suppose, was no hardship; as people in general, like to spend their time in company.

Mentoria.

Yet a very different plan was pursued by the Antients; as moderation and temperance, were their principal objects; and wisdom, the ultimate end of their wishes; the Spartans sent their children to the public tables, as to seminaries of learning, where they were to be instructed in political affairs, and acquire the art of conversing

sing with ease and pleasantry. They were early accustomed to bear raillery, and as their satire was very pointed, it was thought unbecoming of a Spartan, not to be able to receive a retort with composure. They expressed their sentiments in few words, and generally made their replies in Apophthegms, or smart sayings. Hence it is, a concise manner of expression called Laconic; as Sparta was situated in Laconia, from whence the word Laconic is derived.

Lady Mary.

What other customs had they, my dear Mentoria?

Mentoria.

It was a general rule amongst them, whenever a person entered a room, for the oldest member of the Society, to point to the door, and say, "Not a word said in this company, must go out there." They also elected their associates in the following manner; each of the company took a pellet of bread, and threw it into the pitcher, which a servant carried on his head; those who approved him, flung the ball in without altering the shape; whilst

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those

those who wished to prevent his being chosen, squeezed it flat; if there were but one of the flatted pieces in the pitcher, the candidate was rejected. Our mode of election by ballot, is nearly the same; which consists of a number of balls, some black, and some white, the majority of either, determining the choice or exclusion.

Lord George.

Lycurgus must have been a very clever man, to make such excellent laws.

Mentoria.

To prevent magnificence in their houses, he ordained that their ceilings should only be wrought by the axe, and their gates and doors smoothed by the saw; presuming they would not then be so absurd to furnish their houses in an elegant taste, as it would have appeared unsuitable to the rest of the dwelling.

Lady Louisa.

I hope, my dear Mentoria, you have not finished your account of the Spartans.

Mentoria.

As far only as relates to their form of government. I shall now examine the diligent

diligent and early attention they paid to the formation of the minds of their youth, from their infancy, till they arrived at years of maturity. The Spartan children were considered as a public concern, from whom legislators and heroes were to spring; which is the only excuse that can be offered for the cruel law in force amongst them that, as soon as a child was born, the father was obliged to carry it to a place called Lefche, where a council was held to examine the infant: if it appeared healthy and well proportioned, they allotted him one of the shares of land into which the country was divided; but on the contrary, if it was deformed or sickly, it was cast into a deep cavern, called Apothetæ. It appearing to them, neither for the good of the child, nor interest of the community, to preserve a life that in all probability would not be serviceable to the common wealth. The Spartan nurses were held in such high estimation; they were often procured for people in foreign countries, as without swathing the children, they were straight, and well

shaped. Their education was esteemed a thing of too much consequence to be trusted to the caprice of the parents: who might, perhaps, have formed a plan, very different to that approved by the Spartan council. To prevent which, when they were about seven years of age, they were ranked in different classes, and lived together, performing the same exercises, and undergoing the same discipline, and partaking of the same recreations. They acquired no superfluous learning; as the chief aim was to make them good subjects, to be able to endure hardships, and subdue their enemies. They were accustomed to go bare-footed, with their heads shaved, and almost naked; which inured them to the difficulties they were to undergo. After they were twelve years of age, they were not permitted to wear a double garment. They slept on beds made of reeds, gathered by the river Eurotas, and were obliged to break off the sharp points with their fingers, as they were not allowed any weapons for that purpose. To render it warm in winter they mixed some thistle down with the

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the reeds, which was thought a great indulgence.

Lady Louisa.

I am very glad there are not such laws in England, as I should not like to live as the Spartans did.

Mentoria.

A man of distinguished abilities, was chosen to superintend the instruction of these youth; beside whom, there was to every class a Captain, or what they called an Irens, who was generally about twenty years of age; and whose office was to preserve order and regularity. Those, who were entrusted to his care, were entirely subservient to his will, and waited on him as servants. The younger ones he sent to gather herbs, &c. and employed those who were capable of higher enterprizes, in stealing wood, and various other articles. They usually effected their purpose, when persons were asleep, or their attention deeply engaged: and if they failed in their attempt, or were caught in the fact, were severely punished.

Lady Mary.

I think it was very wrong to teach them

to steal; I dare say, my dear Mentoria, you are of my opinion.

Mentoria.

My dear Lady Mary, you must never lose sight of the plan of life, for which they were intended. As their laws were rather a political, than a moral system, this qualification might be esteemed requisite in a Spartan, whose existence, in a great measure, was to depend on the rapine and plunder, authorized in warlike expeditions. They possessed an uncommon share of fortitude; a remarkable instance of which, we find, in the famous story of the Spartan boy; who being detected in the theft of a young fox, concealed it under his coat, and suffered it to tear out his bowels, rather than make a discovery of his guilt.

Lady Louisa.

I wonder he had such resolution, and am surprised he did not cry, when he felt it hurt him.

Mentoria.

The sense of shame was so early instilled into their minds, it overcame all other considerations. The Spartans deserve the highest commendation, for the respect and
reverence

reverence they paid to age. They shewed their elders every outward mark of obedience, always rose from their seat when they entered, and gave place to them on all occasions; neither were they wholly confined to the observance of forms and ceremonies; but were equally attentive to the advice and admonitions of their superiors: by which means, their conduct was proverbially wise and discreet.

Lady Mary.

My dear Mentoria, ought we to copy the Spartans in any of their customs?

Mentoria.

It would be impossible to make them a model for your future conduct; as the affairs of the world are now on a different footing. The Gospel was not revealed to them; consequently, their ideas of right and wrong, were only determined by the law of nature, as they had not the glorious example to imitate, which is afforded us in our blessed Saviour, and his first disciples. Yet, notwithstanding you cannot follow them in the general mode of their practice, pursue those particular branches, which seem worthy of imitation; such as the reverence

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paid

paid to age and wisdom; their extreme moderation and temperance in their repasts and recreations; as also the intense application with which they pursued their studies. In every age and country, the exertion of these qualities, will produce the same effect; and render a Briton as famous now, as a Spartan was, several hundred years ago.

Lord George.

I wish, my good Mentoria, you would not quite close your account of the Spartans.

Mentoria.

As I have not omitted any material circumstance; in the continuation of the subject, I shall be reduced to the necessity of enlarging on what I have already enumerated. I have informed you, how highly the Spartan nurses were esteemed; it now only remains for me to point out what gained them such reputation. They took infinite pains to render the infants healthy and robust; yet their excellence chiefly consisted in the attention they paid to the formation of their disposition and manners.

Lady

Lady Louisa.

What particular methods did they make use of my dear Mentoria?

Mentoria.

They never indulged the children in fretful and petulant inclinations, and paid no regard to their tears and idle fancies; which entirely discourages the bad habit of caprice and discontent.

Lady Mary.

I am surpris'd all nurses do not act the same. I will advise my little sister's nurse to treat her in this manner.

Mentoria.

Without vanity, Lady Mary, I may venture to affirm, I understand the Spartan manners, better than any nurse: so, that with more propriety, I shall be able to adopt this plan, in the regulation of your conduct. I should think, I was acting a very weak as well as a very wicked part, if I indulged all your desires; and should not discharge my duty, without I corrected your errors, and pointed out the means to amend them.

Lady Louisa.

What were they remarkable for besides?

Mentoria.

Mentoria.

To prevent the children being dainty, they fed them on very plain food ; and accustomed them to eat all kinds of proviſion, that they might not have a particular diſlike to any.

Lady Mary.

I ſhould think it very hard to be obliged to eat what I did not like.

Mentoria.

When a perſon has a natural and ſtrong averſion to any particular thing, it would be cruel to oblige them to partake of it ; in ſuch a caſe I would not exert my authority : but if it appeared to be the effect of prejudice or caprice, I would uſe the ſtrongeſt effort to ſurmount the difficulty. I could produce many inſtances of children, fancying they did not like different parts of their food ; which, when they had been compelled, or prevailed on to taſte, were extremely agreeable to them. This, like moſt bad habits, makes a rapid progreſs, if it be not checked in its infancy ; which proves how judicious it was of the Spartans, to guard againſt ſuch a growing evil.

Lady

Lady *Louisa*.

I will never be dainty for the future, and never leave any orts on my plate.

Mentoria.

The branch I am now going to consider, will, I hope, prove an useful lesson to you both; as it points at your greatest weakness; namely *Fear*. The Spartans were so undaunted in their nature, they trained up their children, without any sense of unnecessary apprehensions; to effect which, they accustomed them to be alone, and in the dark, to prevent their being timorous and cowardly.

Lady *Louisa*.

I wish I could get the better of all my fears, and be as easy in the dark as I am in the light.

Mentoria.

I can ascribe Fear but to two causes, which are these; the consciousness of deserving punishment, or the prejudices imbibed in infancy. I impute your fears to the latter, which may be overcome by the exertion of your own reason, and confidence in the assertions of your best friends. The errors which have been instilled into
your

your minds, are so palpable, they are easily confuted; as there requires little to be said, to convince you, ghosts, fairies, and hobgoblins, are creatures of the imagination, which have no existence but to weak and unlightened minds!

Lady Mary.

Yet, my dear Mentoria, who can deny darkness being disagreeable?

Mentoria.

It does not appear the least formidable to me. I have no fears or apprehensions then, more than at noon-day, as I consign myself with trust and confidence into the hands of my Creator, to whom darkness and light are both alike. Guilt is the only darkness which can disturb our peace; and Innocence the only light which can dispel our Fears! To enforce what I have already said, I will repeat a few lines I wrote on this subject.

ON FEAR.

Avaunt, vain Fear, thou phantom of the mind,
Stranger to inward peace, to reason blind!
Thou Ignis Fatuus, which misleads the sense;
Against thy inroads, where is the defence?
The shield of Faith can best defy thy sway;

Ward

Ward off thy blows, and thy sharp stings al-
lay.

Thou coward passion, of ignoble birth,
Whose utmost limits are confin'd to earth;
In heaven, I trust, thy lawless pow'r will cease,
Th' abode of Angels, Harmony, and Peace.

Lady Louisa.

I know a phantom is an imaginary
evil, which haunts the senses, such as
ghosts, fairies, &c. but do not compre-
hend the meaning of the words, *Ignes*
Fatuus.

Mentoria.

They are derived from the Latin, and
mean false fire. Hence it is, the meteor,
commonly called, *Will with a Wisp*, takes
that name.

Lady Mary.

For what reason, my dear Mentoria?

Mentoria.

Because, notwithstanding it is a vapour
or exhalation of the earth, it has a luminous
appearance; and often leads travellers out
of the right path, by their mistaking it for
the light in a cottage, or some other dwel-
ling.

Lady

Lady Mary.

But what resemblance can you possibly find between this phænomenon and Fear?

Mentoria.

I shall soon convince you of the likeness, by pointing out, that they are equally delusive, and produce nearly the same consequences. The meteor carries those, who are unfortunate enough to be misled by its influence, far from the place of their destination; whilst Fear leads those, who are under its dominion, into the labyrinth of folly and superstition.

Lady Louisa.

But, my dear Mentoria, where is the shield of faith, which defends us from Fear? I wish I possessed it.

Mentoria.

Virtues are often figuratively compared to different parts of armour, to imply, that they fortify us against the assaults we meet with in our warfare upon earth. Faith is, for this reason, stiled the shield; as faith or confidence in God, is the only defence which can screen us from the attacks of our enemies, or the dread of an

an impending evil. Thus St. Paul advised his disciples to gird themselves with Truth, and to have their feet shod with the Gospel; but above all, to take the shield of Faith, which he expressly told them would be able to quench the fiery darts of the wicked. Righteousness he compared to a breast-plate, Salvation to a Helmet. The word of God, he also emphatically called, the sword of the Spirit, and the whole accoutrements, the Armour of God, in which every Christian ought to be cloathed.

Lady *Mary*.

Pray, *Mentoria*, what is *Superstition*?

Mentoria.

Superstition causes Fear; and proceeds either from credulity, or the prejudices of education. It is of various kinds; the errors of the Roman Church are a principal branch; as their tenets, are founded on a system of pretended miracles, and supernatural events. There is another species of a less fatal tendency; namely, the belief of divination, faith in omens, or any mystical process, such as fortune-tellers, conjurers, &c. Those whose minds
are

are weak enough to pay attention to such fallacious guides, and have strong confidence in their predictions, naturally grow timid, and degenerate from their original purity.

Lady Louisa.

What will cure Superstition, and prevent its having a strong influence on our minds?

Mentoria.

Good sense and Superstition are irreconcilable enemies; when they enter into single combat, the former generally comes off victorious.

Hence, Superstition ! hide thy daring head,
By weak distrust, and human folly bred !
Subdu'd by sense, the victor of thy fate,
In chains thou shalt appear to grace her state !

Lady Mary.

Are not ignorant people, my dear Mentoria, generally the most superstitious?

Mentoria.

Undoubtedly; because Superstition is the natural consequence of ignorance. As the sun dispels darkness, so does knowledge

ledge clear the understanding from the mists of error and delusion. Let me intreat you to avoid the fetters of ignorance; as the chains which confine the mind, is the worst slavery a human creature can experience. Yet, unlike most other bonds, they may be broken by the strong efforts of our reason.

Oh Ignorance ! thou chaos of the mind !
Th' eclipse of reason, to improvement blind.
Thou, like the owl, dost shun the glorious light,
Enwrapp'd in darkness, and the shades of
night.

All pow'rful science does dispel thy gloom;
Makes thee expire, and rest within the tomb.
Ereäts a trophy o'er thy mould'ring dust
Of highest polish, cleans'd from foulest rust !

Lady Louisa.

My dear Mentoria, do you think I shall soon be able to make verses on any subject ? I wish you would teach me.

Mentoria.

I shall be content, my dear Lady Louisa, if you are able to express your sentiments with ease and elegance in *Prose*. This can only be acquired by practice.
We

We all lisp before we can speak, and walk before we can dance; for which reason be not discouraged, though your productions abound with errors. Do not repeat those you have already committed, and they will every day decrease. An opportunity now offers for you to exert your skill; as affection will suggest to you, the necessity of informing Lady L. of the pleasing event which happened yesterday. First, form the substance of your letter, and then clothe it in as agreeable a dress as possible. I would recommend to your Ladyship, to pay the same attention to the adorning your sentiments, as you would bestow on the decoration of your person. You must be guided in the latter by fashion and the caprice of the times; in the former, by the immutable and unchangeable rules of orthography and good sense.

Lady Louisa.

But what shall I say, my dear Mentoria?

Mentoria.

You would not ask me that question, if she came to pay you a visit: imagine yourself engaged in conversation with her,
and

and you will not then be at a loss. Epistolary correspondence is nothing more than an exchange of sentiments, which ought to be delivered with as much ease and freedom as is usually authorized in common discourse, with only this distinction, that we should pay rather more attention to our manner of expression; and be particularly careful to avoid tautology, or the repetition of words; because our errors appear more palpable, when they are recorded, and may yield evidence against us. Divest yourself of unnecessary fears, and cheer yourself with the pleasing reflection, that your best endeavours (even if the performance is imperfect) will be accepted, and entitle you to applause.



and you will not find that the
any correspondence is nothing to do with
an exchange of sentiments, which ought
to be dealt with as much care and
freedom as is given to authors in common
discourse, with the exception that
we should pay rather more attention to
our manner of expression; and be con-
tinually careful to avoid tautology, or the
repetition of words; because our errors
appear more palpable when they are re-
peated and may yield evidence against us.
I will guard of unnecessary fears, and
check yourself with the pleasing reflection,
that your best endeavours (even if the
performance is imperfect) will be accepted,
and enable you to apply

to the same purpose to some other
subject.

I am, Sir, your
Obedient servant,
J. H. P.

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DIALOGUE IX.

TUESDAY.

On the Sciences; with a general
Exhortation to acquire Know-
ledge.

Mentoria.

LADY Mary, you once requested me to inform you of the nature of the *Sciences*, which I then declined; if your curiosity is not abated by delay, we will now examine them with the attention they deserve.

Lady Mary.

My desire to be acquainted with their different qualities, is now as strong as
when

when I made the request. Are there not seven Sciences, my dear Mentoria?

Mentoria.

Yes, my dear. I shall consider them in regular order; and consequently begin with *Grammar* on which the principles of every language depend.

Lady Louisa.

My dear Mentoria, you need not say much about Grammar, as we understand it very well. I could answer you any question you chuse to ask me.

Mentoria.

To put it to the proof, what is a *Noun*?

Lady Louisa.

Are not the words man, house, joy, sorrow, all nouns?

Mentoria.

You are perfectly right, my dear Lady Louisa, but let me hear your reasons for supposing them so.

Lady Louisa.

Because by prefixing an *article* they make sense.

Mentoria.

They are also of two kinds, the noun *substantive*, and the noun *adjective*. Let me

me hear you explain them, my dear Lady Mary.

Lady Mary.

A noun substantive is the name of a thing without any reference to its peculiar qualities: Example.—*The man*; but a noun adjective denotes the properties of the object it expresses, as in the following instances: a *good* man, a *large* house, in which it plainly appears the words *good* and *large* are the adjectives.

Mentoria.

My dear Lady Mary, it gives me infinite pleasure to find you such a good grammarian. In order more fully to explain the rudiments of this useful science, I shall inform you, they principally consist of the different *moods* and *tenses*, which may be divided into the following classes: the *past*, the *present*, and the *future*, denoting our powers of action.

Lady Louisa.

I wish you would explain them, my dear Mentoria.

Mentoria.

I shall begin by informing you the word *tense* signifies the time in which we speak or

I

act;

act; and the *mood* implies the manner. The *indicative* mood affirms or is positive.

Example: "I am, thou art, he is, &c."

Lady Mary.

I hope you will produce some more instances.

Mentoria.

There are many of the moods and tenses so plain, you cannot mistake their meaning. I will endeavour to enumerate those which I think requires some explanation: The *potential* mood denotes power. Example: "as I may, can, or could walk." The *imperative* mood implies authority, or command: for instance, "Have thou, let him have, let us be, &c." The *optative* mood clearly indicates a wish to obtain, which is as follows: "That I may have, that thou mayest have, that he may have." The *infinitive*, which is the last of the moods, presupposes, and requires a verb or part of a phrase to precede it, in order to make the sense complete. Example: "I desire "to read;" the infinitive "to read," would not be sense without the word desire. I shall say no more on this subject, as you acquire this useful knowledge in the common course of

of your lessons, and already know the use the different parts of speech, which consist of the *noun, article, pronoun, adjective, verb, participle, adverb, preposition, conjunction, and interjection*. I shall now, therefore, proceed to explain the other sciences.

Lady Mary.

Which is the next you mean to discourse upon?

Mentoria.

Logic, or the art of reasoning, is an abstruse study, but of infinite use to divines and lawyers; as it enables them to explain mysterious subjects, and reconcile seeming absurdities.

Lord George.

That must be a difficult task, how can they possibly do it?

Mentoria.

By tracing consequences to the cause which produces them, however remote and imperceptible to common observers; by which means they refute errors, and convince the unbelieving.

Lord George.

How do they effect such wonderful things?

Mentoria.

By demonstration, or positive proof: for instance, you would laugh if a Logician told you "snow was black, which he would prove, by informing you that the water was black; and that snow is but water congealed. You would then agree in the belief of what he affirmed, and be encouraged to make researches of the same nature; this is what is called a *paradox*. There is another figure of speech called a *syllogism*, which consists of three parts, the major, the minor, and the consequence. Example: First, if there is a king, he ought to be feared; secondly, there is a king; which, thirdly, implies he must be feared.

Lady Mary.

Is this science of great use, my dear Mentoria?

Mentoria.

Yes, my dear, particularly in all theological or divine writings, learned arguments, and deep researches.

Lady Louisa.

What is the next science, my dear Mentoria?

Mentoria.

Mentoria.

Rhetoric, or the art of eloquence and persuasion.

Lord *George*.

Are Logic and Rhetoric, alike in any respects?

Mentoria.

Not in the least. Logic investigates the truth by axioms, or self-evident principles; but Rhetoric by a fair assemblage of words, and well-tuned periods, often causes us to view circumstances through a false medium, and consequently induces us to applaud what we ought to condemn. The powers of eloquence and flowers of rhetoric are irresistible; and when they proceed from a good heart, and are exerted in a good cause, are highly deserving of our praise and admiration. This quality is indispensably necessary, for all public speakers, but more particularly so to lawyers, as the success of the cause they undertake to plead, frequently depends on nice distinctions, intricate points of law, and the narration of facts, which require the graces of speech, and delicate strokes of elocution.

Lady *Louisa*.

How does Rhetoric make people eloquent?

Mentoria.

By enabling them to express their sentiments according to the rules of art; and to adorn them with the figures of speech called *tropes, metaphors, allegories, hyperboles, &c.* that are nothing more than mental ornaments, on which the internal beauty depends, as much as the external does on dress and exterior decorations. As they neither of them produce an happy effect, if they are not properly disposed, the one should be blended with truth, the other with simplicity and nature. I shall now explain the extensive and useful science of *Arithmetic*.

Lady *Mary*.

We learn that of our writing-master, and therefore know what it means.

Mentoria.

What he teaches you, is a part of Simple Arithmetic. This science comprehends the use and properties of figures, and consequently is part of the Mathematics. The four first rules, namely, *addition, subtraction, multiplication, and division,*
are

are very necessary parts of your education. If you are defective in these points, you would not be qualified to regulate your affairs, when you come to years of maturity.

Lady *Louisa*.

You say we are taught *Simple Arithmetic*, what other sort is there, my good Mentoria?

Mentoria.

The more abstruse part of the science is called *Algebra*, in which letters are used instead of figures, to solve the problems, and ascertain their product, which is of great importance to Mathematicians.

Lady *Mary*.

What are the other sciences, my dear Mentoria?

Mentoria.

The next that will engage our attention is *Geometry*, which is also a principle branch of the Mathematics, and includes whatever is capable of Mensuration. Geometrical problems are very entertaining, they teach rules of proportion, and the use of various figures, such as circles, ovals, angles, triangles, quadrangles or squares,
I 4. [octagons,

octagons, heptagons, hexagons, pentagons, parallel lines, cubes, &c.

Lady *Louisa*.

What are the meaning of these words, and from whence are they derived?

Mentoria.

From the Latin and Greek. The word Circle signifies round, and is derived from *circus*, a ring; Oval, from *ovum*, an egg, as it bears that form; Angle, from *angulus*, a corner, as it implies the meeting of two lines; Triangle, from *tres*, three, and *angulus*, a corner, as it has three sides; and consequently Quadrangle from *quatuor* and *angulus*, as it has four sides. These are all derived from the Latin.

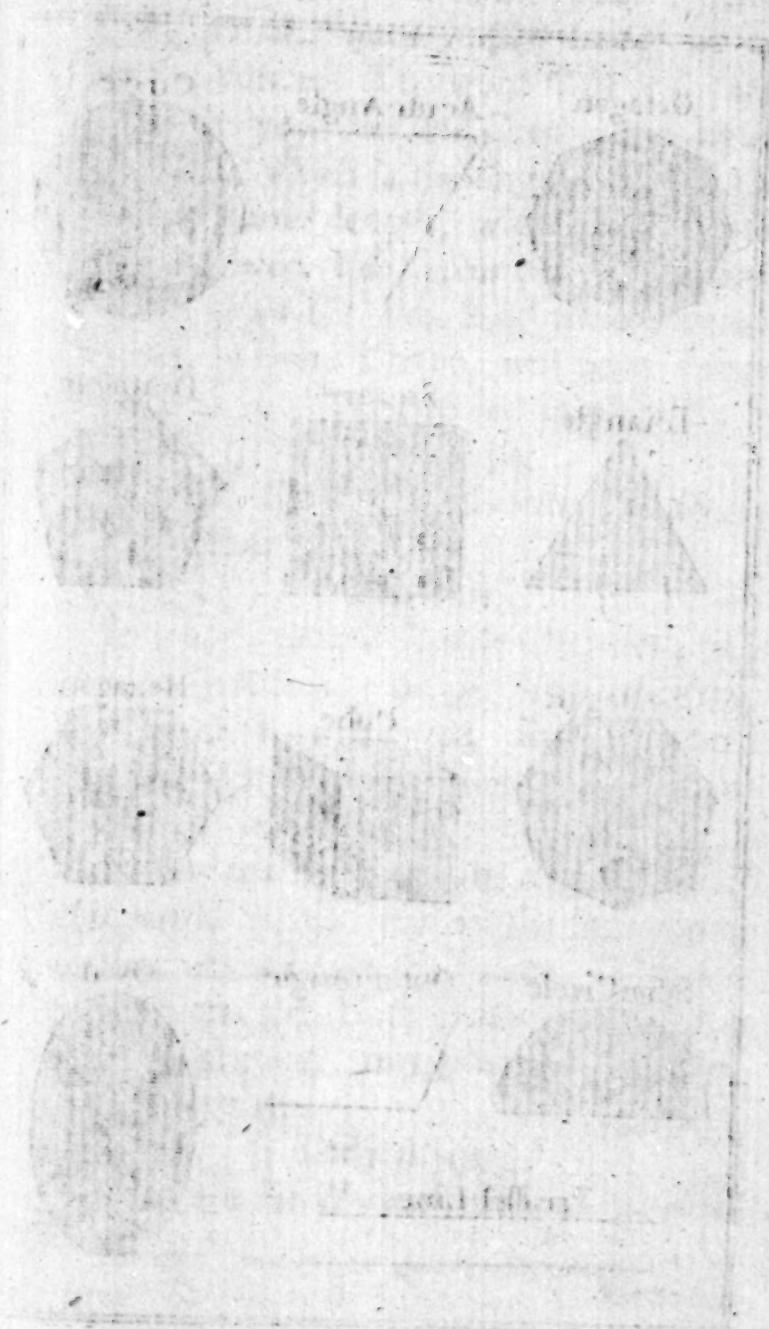
Lady *Mary*.

The others take their different derivations from the Greek?

Mentoria.

Yes, my dear Lady *Mary*, the word *Octagon* means eight sides; I believe the *Heptagon* has the same etymology, which has seven sides*; *Hexagon* which has six; and *Pentagon* which has five. *Parallel* is taken from the Greek, and means even

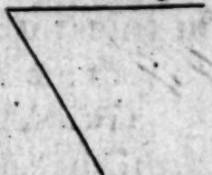
* From *ἑπτα*, seven, and *γωνία*, a corner.



Octagon



Acute Angle



Circle



Triangle



Square



Pentagon



Septagon



Cube



Hexagon



SemiCircle



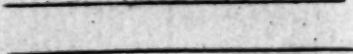
Obtuse Angle



Oval



Parallel Lines



with each other, yet cannot meet: hence it is, parallel lines imply being at an equal distance. The word *Cube* or square, is also derived from the Greek, and signifies a die, which is the singular of dice, as it is the same length, width, and depth, and on every side forms an exact square. I have drawn a sketch of these different figures, which, I hope, will be of future service to you, exemplified in plate II.

Lady *Louisa*.

I should like to learn *Geometry*, it seems very entertaining.

Mentoria.

It is not a part of female education, neither can you form a proper judgment from the sketch I have given, any more than you would be enabled to understand a language by only seeing the alphabet. I shall now take a cursory or slight view of *Astronomy*, which teaches the situation or motion of the heavenly bodies. This science, from the close connection it has with *Geography*, may properly be called its counterpart.

Lady *Mary*.

What are the *Heavenly Bodies*, my dear *Mentoria*?

I 5

Mentoria.

Mentoria.

The Sun, Planets, Constellations, &c. The orb of light called the *Sun*, is fixed in the midst of the universe, and is supposed to perform a revolution on its own axis from west to east, once in twenty-five days; it always shines with the same lustre, and gives light and heat to the whole planetary system. Its diameter is about eight hundred thousand miles.

Lady Louisa.

What are *Planets*, my dear Madam?

Mentoria.

They move round the Sun, in a constant and regular course. *Mercury*, which is the least of the primary planets, is next to the Sun, at the distance of about thirty two millions of miles, and is computed to be two thousand four hundred and sixty miles in diameter, and performs its revolution round the Sun, in eighty eight days. The planet *Venus*, is next to Mercury, and is supposed to be about the size of the Earth, which is computed to be seven thousand nine hundred and sixty miles in diameter, and she performs her course in the space of two hundred twenty four days and an half, at the distance

tance of fifty nine millions of miles from the sun. These are stiled the inferior planets, because their process is between the earth and sun.

Lady Mary.

I remember, my dear Mentoria, in your account of Geography, you informed us the *Earth* was a planet, and moved round the sun.

Mentoria.

You are perfectly right, my dear Lady Mary. The Earth is distant from the Sun about eighty one millions of miles, is rather more than seven thousand nine hundred and sixty miles in diameter, and performs its revolutions round the sun in three hundred and sixty five days, which constitutes our solar year. The *Moon* is considered as a secondary planet, and is ever attendant on the Earth, at the distance of two hundred and forty thousand miles. She is computed to be fifty times less than the Earth, and performs her course round it in the space of a month.

Lady Louisa.

We can perceive her process by the light she affords us at some times, which at others is hidden from us.

Mentoria.

Mentoria.

We must now consider the superior planets, which are so named, because they are either above, or encompass that of the Earth. The first is *Mars*: its diameter is about four thousand four hundred miles, and its distance from the sun about one hundred and twenty three millions. Its revolution round the sun, is performed in two years wanting forty three days. Next to Mars is *Jupiter*, which is the largest of all the planets. Its diameter is rather above eighty one thousand miles, and is distant from the sun about four hundred millions. It performs its course round the sun in twelve years, excepting about fifty days, and is supposed to revolve on its own axis in the short space of ten hours. This planet is constantly attended by four moons, usually called *satellites*, which appear in a direct line with this great orb. Next, and lastly, we find the planet *Saturn*: its diameter is computed to be about sixty eight thousand miles, and its distance from the sun seven hundred and seventy seven millions of miles, and performs its revolution round the sun in the space of twenty nine years and an half.

It

It is attended by five moons, and a ring of great magnitude, which has a luminous appearance. The distances and diameters of the planets, which I have just recited, have been demonstrated by some of the best astronomers; but if the observations on the transit of Venus may be depended on, it requires one-sixth part of each number to be added to the number itself, in order to ascertain the real dimensions of all the planets, except the earth. These divine luminaries, are in themselves dark or opaque bodies, and transmit to us the light of the sun by reflection.

Lord George.

I am impatient to hear what *Constellations* are; I suppose they are stars, my dear Mentoria?

Mentoria.

They are fixed stars, because they always preserve the same distances, and are situated in that part of the Heavens called the *Zodiac*, which is the space where the sun and planets perform their respective revolutions. The principal Constellations are the *Signs* of the zodiac, which are as follows: *aries* the ram, *taurus* the bull, *gemini* the twins, *cancer* the crab, *leo* the lion,

lion, *virgo* the virgin, *libra* the scales, *scorpio* the scorpion, *sagittarius* the archer, *capricornus* the goat, *aquarius* the water-bearer, and *pisces* the fishes. There are besides these, fifty seven Constellations, twenty nine situated on the north, and twenty eight on the south side of the zodiac. The fixed stars do not shine by reflection, but by native light, which is designed to cheer the utmost bounds of the creation.

Lady *Louisa*.

Have not I heard of *Comets*, my good Mentoria, are they not something very wonderful in the Heavens?

Mentoria.

They are *blazing stars*, which but rarely appear, because their revolutions round the sun are exceedingly eccentric, and performed at such an immense distance from it, that they take an infinitude of time to complete their course, notwithstanding their progress is very rapid.

Lady *Mary*.

My dear Mentoria, you have not yet mentioned the great number of stars which spangle the Heavens, how many do you think there may be?

Mentoria.

Mentoria.

They are ranked in different classes according to their respective magnitude; and in Flamsteed's catalogue they are computed to be in number about three thousand and one, notwithstanding which, there is great reason to think there are an infinitude, which elude the keenest search, and exceed the bounds of human discovery or comprehension.

Lady *Louisa*.

I wonder how big the Sun is?

Mentoria.

It is computed to be about eight hundred thousand miles in diameter, my dear Lady *Louisa*.

Lady *Mary*.

What is *Diameter*, my dear *Mentoria*?

Mentoria.

It implies to go through the middle or centre of any thing, in a direct line, either from top to bottom, or from side to side.

Lady *Louisa*.

It is the same as *Circumference*, I suppose.

Mentoria.

Not in the least, as *Circumference* means to go entirely round an object, and
Diameter

Diameter across it, which makes a very essential difference in the dimensions. It may be useful to inform you, that *Magnitude* means size or bigness; *Plenitude* fullness; and *Altitude* the height of any thing.

Lady *Mary*.

How much less is the earth than the sun?

Mentoria.

You may easily calculate, when you recollect the earth is about seven thousand nine hundred and sixty miles in diameter, and the sun eight hundred thousand miles. You must also remember, the planet we inhabit, is computed to be eighty one millions of miles distant from the sun.

Lord *George*.

I am astonished, at so very great a distance that we can perceive its light, or feel the power of its rays!

Mentoria.

Notwithstanding we are so far from it, the inhabitants of that part of the earth which is situated under the meridian of the sun, can scarcely endure the heat, which would be insupportable if they were placed but a few degrees nearer to it. In this as in every other part of the creation, the wisdom of God is manifested. "The heavens declare
his

“his glory, and the firmament sheweth his
“handy work !”

Lady *Louisa*.

I imagine *Astronomy* is a very useful science : to whom is it particularly so?

Mentoria.

To mariners, philosophers, and mathematicians. It is also necessary for persons of education to pay some attention to this study, as it enlarges the ideas, and enables them to form a just conception of the Deity. The contemplation of the heavens, inspires a rational mind with wonder and admiration, which naturally produce gratitude and adoration, the only acceptable offerings to the beneficent author of these inestimable blessings!

Lady *Mary*.

Is not *Music* the next and the last science, you intend to explain my dear *Mentoria*?

Mentoria.

Yes, my dear Lady *Mary*, yet I fear it will not be in my power to give you a clear idea of *Music*, as a person ought to be an adept, or deeply skilled in the art to attempt an explanation of this pleasing science, which comprehends the power of harmony,

mony, and may be divided into two parts, *vocal* and *instrumental*. The excellence of the composition, depends on the proper arrangements of different notes, some of which, from their respective qualities, are called *flats*, and others *sharps*, which produce variation of sound, and constitute native as well as artificial Music. The common scale of music, which consists of various characters to express the different notes, is called the *Gamut*. No person can excel in this art, without a good ear; as the observation of time, and distinction of sound, are necessary for every performer, without which they would produce discord instead of harmonys. One of the chief principles of Music, depend on what is called Concord (which signifies agreement) if this were not attended to, it would be impossible to play in concert, every person having the same notes, notwithstanding different parts are allotted to each; consequently the slightest omission or encroachment would cause confusion, and spoil the whole effect.

Lady *Mary*.

I love Music very much, yet fear I shall never excel.

Mentoria.

Mentoria.

My dear Lady Mary, the force of genius is very powerful, and generally produces in every art, a greater degree of perfection, than can be acquired by any other means. Those who are defective in this point, must have recourse to the assistance of art, which by the aid of industry and perseverance proves a good substitute for genius. A taste for Music, like a taste for most other things, in many persons is not natural, but acquired. We are guided in most of our pursuits, by the advice or example of our companions: if they are studious, musical, or ingenious, it excites emulation in us, to engage in the same courser and pursue the same plan. It is reported of the chameleon, that he takes the colour of the object which is nearest to him, and consequently appears of various hues. We partake more of his nature, than at first sight we are apt to imagine, and are strongly tinged with either the good or bad qualities of those with whom we associate.

Lady Louisa.

I wish, my dear Mentoria, I understood all the sciences, how wise and clever I should be!

Mentoria.

Mentoria.

My dear Lady Mary, knowledge like power, beyond a certain degree, subjects those who possess it, to many temptations and inconveniences. There requires great fortitude to be proof against the shouts of applause bestowed on merit, and the respect and obedience which is paid to grandeur. There are very few who would not turn giddy if they were transported to the summit of a high mountain, and could scarcely discern the valley beneath. In like manner those, who by birth or abilities, are exalted above the common class, are too apt to make no other use of their pre-eminence, than to look down with disdain on their inferiors. Wisdom and power can never be deemed blessings, unless, like the sun, the former enlightens that part of the creation which is in ignorance or darkness, and the latter cheers and enlivens those who are chilled by the blasts of poverty and oppression!

Lady Mary.

Should we not wish to be praised, my dear Mentoria, when we excel in any thing?

Mentoria.

Mentoria.

The love of praise is not only pardonable, but commendable, as far as it proves an incitement to act so as to deserve it. It is only blameable when we make it the motive of our actions, and receive more pleasure from the applause bestowed on a good action, than we did from the silent testimony of the heart when we performed it: seek not the approbation of men, but of God, and be assured your Father, who seeth in secret, will reward you openly.

Lady Louisa.

I think, if I understood all the things you do, my good Mentoria, I should like to shew my knowledge, and talk of them in company. I am surpris'd that you do not.

Mentoria.

If I did, it would make me ridiculous; knowledge ought not wholly to be conceal'd, yet, like beauty, it appears most amiable, when it is seen through the veil of diffidence and modesty. If you excelled in any art or science, you should not make it the subject of your discourse, or in common conversation express your sentiments
in

in the terms of art belonging to it ; as it would make you appear pedantic and ostentatious. I once was acquainted with a gentleman, who was a great mathematician ; whenever I was in company with him, he always used the same expressions, which differed very little from geometrical problems. When he was asked if he chose cream in his tea, this was his constant answer : “ Yes, Ma’am, because the globular particles of the cream, render the acute angles of the tea more obtuse.” This reply might be tolerably well received for the first time, but from the repetition, and being often ill-timed, disgusted. A mere professional character is always disagreeable. If I were perpetually talking to you of the declension of nouns, or the idioms of the French language, would you not think me a very tiresome companion ? how grave you would look, if I insisted before you eat a cake, of your informing me whether it was of an octagon or pentagon form. There are many times I would entirely divest myself of the instructor, to partake of your recreations, and be considered in no other light than your friend !

Lord

Lord George.

What did the gentleman mean by the *globular* particles of the cream, rendering the *acute angles* of the tea more obtuse!

Mentoria.

It is a generally received opinion, that all soft liquors, such as oil, cream, &c. are composed of round or globular particles, which cause that smoothness in their taste; whilst, on the contrary, acids, such as vinegar, &c. consist of acute or sharp particles, which make them irritate the palate: hence he supposed the richness of the cream would render the roughness of the tea more obtuse, which means blunt.

Lady Mary.

I hope, my good Madam, you are not going to take leave of us for this morning!

Mentoria.

It gives me infinite pleasure, my dear Lady Mary, to find you so attentive to my instructions: and as Lady Louisa and Lord George are equally so, I must bestow the same commendations on them. To excite in your minds a desire to attain all possible perfection in knowledge and virtue, I shall subjoin an exhortation to this laudable purpose,

pose, which I sent some time ago to an amiable youth at Eton, entreating him to prosecute his studies with assiduity and attention.

Go on, dear youth, deep learning's path pursue,
And keep her golden treasures still in view:
Search with attention for the shining ore,
Its latent qualities with care explore.
I learn all their different properties and use,
And gain the depth of subjects most abstruse.
Fair science is the clue by which we find
Th' intricate lab'rinth of the human mind.
Peruse great nature's book, and her wise laws,
And in each page, trace the creative cause!
This will expand and animate thy hopes,
When systems fail, or high exalted tropes!
With caution fix and choose the better part,
Ever maintain integrity of heart:
Let sympathetic feelings urge the strong,
To acts of kindness, never in the wrong.
Be this the structure of thy future plan,
And dedicate to God, the temple—Man!

Lady Louisa.

But these lines, my dear Mentoria, can only be a lesson to Lord George, as you wrote them to a young gentleman!

Mentoria.

They are (if I may be allowed the expression)

expression) *epicene* instructions, and in their tendency of general use to both sexes. I earnestly entreat you to regulate your conduct by the plan therein proposed. Think learning to be the best riches you can acquire, and the works of nature the best lessons you can study. Feel for the distresses of others, and be ever inclined to redress their grievances. Be guided in all your actions by the dictates of conscience, and the precepts of your holy religion. Dedicate your whole life to the service of God, which will entitle you to receive the reward promised to his faithful servants, namely, eternal life and happiness!



DIALOGUE X.

WEDNESDAY.

On the relative Duties of Life,
with a general Exhortation to
Virtue.

Lady *Mary*.

MY dear Mentoria, I hope your discourse this morning will be on an entertaining subject.

Mentoria.

I wish it to engage your attention, as from its great importance it will require your serious consideration. Some days ago, I pointed out to you your *religious* duties, or those you owe to your Creator. It now remains for me to enumerate the *moral* and *relative* Duties, all persons are

bound to discharge to their fellow-creatures.

Lady Louisa.

Why are they called *relative Duties*?

Mentoria.

Because they comprehend the different classes and degrees of duty, respect, or love, which are due to those, who are connected with us, either by blood, friendship, or dependance; such as parents, brothers, sisters, masters, servants, friends, &c. This duty is so diffusive, it may be traced in regular gradation, from the monarch who sits on the throne, to the most inconsiderable of his subjects. I shall therefore confine myself to the consideration of those particular branches, which seem best suited to your age, and station in life.

Lady Mary.

I hope, my dear Mentoria, you will explain each of these branches separately.

Mentoria.

With great pleasure, my dear Lady Mary. The Duty we owe to our parents, bears a near resemblance to that which is
due

due to our Creator ; as it consists of gratitude, obedience, and love. The blessings of our creation, preservation, and redemption, produce religious faith, and impel the mind to adore and worship the Cause from whence they proceed. In like manner, as we derive our existence from our earthly parents, and owe our safety and improvement to their tenderness and love, (which in the helpless state of infancy, we could not acquire by any other means) we are bound to render them the tribute of gratitude, by paying implicit obedience to their commands.

Lady Louisa.

I think we should be very ungrateful, if we did not regard our parents, who express such anxiety for our welfare, and take such infinite pains to make us accomplished.

Mentoria.

Our obligations are so numerous, it is impossible to fix their bounds ; neither can I propose any better method, as a rule for your actions, than to be uniformly obedient in your conduct. Observe and practise what is particularly pleasing to

your parents; avoid those things which are not agreeable to them; and, upon every occasion, testify your love and duty.

Lord George.

What is the difference between *love* and *duty*, my dear Mentoria?

Mentoria.

They are separate qualities, yet are generally united in a moral or religious sense; which implies, that acts of obedience or duty ought to proceed from love; as fear, or the hope of reward, (if they were the motive) would make the performance rather a sacrifice than an offering.

Lady Mary.

What distinction is there between an *offering* and *sacrifice*?

Mentoria.

An Offering is a voluntary gift bestowed on merit, or presented as a token of our gratitude and esteem: but a Sacrifice implies compulsion and reluctance; as the ceremonies to which they allude were very different in their tendency. An offering usually consisted of garlands, incense, &c.
a Sacrifice,

a Sacrifice, of a victim either burnt or slain, which in the Jewish and Pagan law, was required as an expiation for any capital offence, or as an acknowledgment for any great advantage received.

Lady Louisa.

But how can we make amends for their kindness, when we have nothing to bestow on our parents?

Mentoria.

In the regular course of things, it frequently happens, that parents are brought to an infirm and helpless state, and reduced to a second state of infancy: in such cases, a child is enabled to discharge the debt, by the same means it received it. But as these instances are not very common, there is another opportunity, which proceeds from a less calamitous cause, though it demands our tenderness, and excites our compassion. I mean the gradual decline of life, which requires little attentions, that are often more acceptable than important services; as, like a gentle shower, they revive the withered plant, which requires the prop of filial affection to support it.

Lord George.

Should we do every thing our parents command? If they required us to perform what was unreasonable, or blameable, ought we to comply with their request?

Mentoria.

There is little danger of a parent leading a child into error by design: whenever they mistake the means of their advantage or happiness, the defect is in their judgment. As, in general, parents are too apt to err on the side of tenderness, children should in every instance conform, and be subservient to their will. Our blessed Saviour, notwithstanding the divinity of his nature, (which in some degree, made him independent of his parents) in various instances manifested his filial affection; and we are expressly told, he was subject to them. Let me entreat you to make his obedience, as well as every other virtue he possessed, the model for your conduct. Imitate his example, and be guided by his precepts; write his instructions on the tablet of thy heart, which will be legible in all thy actions, and make thee an useful member of society.

Lady

Lady *Louisa*.

Pray, *Mentoria*, what is our Duty to our *brothers* and *sisters*? I suppose we are to love, and be kind to them.

Mentoria.

You are bound to respect those who are older than yourself; and to instruct and protect those who are younger. You should treat them on all occasions with tenderness and love; nor ever seek an opportunity to dispute with, or teaze them. Be also particularly cautious to set a good example, to excite emulation in those who are your elders, and to afford a pattern worthy of imitation to those who are younger.

Lady *Mary*.

I ought, I suppose, to love to hear them praised.

Mentoria.

You should also seek every opportunity to commend them, and not enumerate every trifling offence: neither are you to think, any praise bestowed on them derogates from your merit. This folly is painted in glowing colours, in the parable of the *prodigal son*. The father, when the

prodigal returned, met him with every token of joy, and caused the fatted calf to be killed. The elder brother, who was in the field, when he heard the sound of music, enquired what event had happened, to cause such acclamations of joy ; the history informs us, he was displeased, when he found it was to celebrate his brother's arrival, and resolved not to go into the house. His father expostulated with him on the occasion, and intreated him to partake of the festivity his brother's return had occasioned ; which had no effect on his obdurate heart. On the contrary, he upbraided his father for never bestowing on him even a kid, to make merry with his friends : though when his son returned, who had wasted his substance with riotous living, he gave him even the fatted calf. He then proceeded to exaggerate his brother's transgressions, and to enumerate the advantages his father had derived from his own faithful services ; which, however true, came with but an ill grace from his own testimony, and greatly took from the merit of the performance. The tender parent, stung with the reproaches of
of

of his child, endeavoured to obviate the charge of injustice and partiality, in the following words: "Son, thou art ever
" with me, and all that I have is thine.
" Yet, it is meet that we rejoice, for this
" thy brother was dead, and is alive
" again; was lost, and is found!"

Lord George.

Yet had not the elder brother some cause to be displeased, my good Mentoria?

Mentoria.

Not the least, my Lord, when we reflect, that forgiveness is a divine attribute, and that none stand in need of pardon, but those who have offended. As the elder brother's conduct had been unexceptionable, this virtue could not be exercised on him; it being necessary, there should be some offence committed, before reconciliation can be sought, or obtained. The exclamation, which broke forth from his father, manifested the emotions of his heart, and implied, he thought himself bound to reward in the most ample manner the son, who had never given him offence. The concluding part of the sentence:

tence contains the lesson I wish to inculcate, namely, that we should unfeignedly rejoice in the advantages of others, and be instrumental in advancing their progress in virtue, or recovering them from error and delusion: that, so far from sounding our own praise on the defects or imperfections of our friends, we should repair the tottering building, which fortified by sincerity and friendship, may constitute our strength; as the human species, like the vine, stands in need of a support, without which neither would come to perfection, nor produce the fruits of virtue and abundance.

Lady *Mary*.

Masters, I think, is the next branch you are to consider. What kind of Respect, or Duty, do we owe to them?

Mentoria.

Superiority, of whatever quality it consists, demands Respect, whether it proceeds from the possession of virtue, knowledge, or power, in the superlative, or greatest degree. Your masters therefore, are entitled to receive every mark of attention you can possibly shew. You should never consider them as your equals, which will
prevent

prevent any levity of conduct in their presence. You are all indispensably bound to attend to their instructions, which you will retain and profit by, if you acquire the habit of treating them with deference and politeness.

Lady Louisa.

I wish to know, how you would have us behave to our *servants*, my dear Mentoria.

Mentoria.

With humanity and condescension, you should always remember, notwithstanding they are your inferiors, they are your fellow-creatures; and in your conduct towards them, equally avoid haughtiness and familiarity. Maintain your own dignity, nor ever lose it, by permitting a servant to joke with you, or partake of your recreations: such proceedings are not the effect of humility, but of a depraved taste, and meanness of spirit. There are some persons so fond of superiority, they choose to associate with those who are beneath or dependent on them, for no other reason, than the opportunity it affords them of gratifying their inclinations without controul or reproach.

Lady

Lady Mary.

We may command our servants, I suppose, to do every thing we like!

Mentoria.

This right, my dear Lady Mary, extends no farther than the bare discharge of their duty, and ought to be exercised with caution and discretion. We should never lay an injunction on them, which appears not possible or convenient for them to perform; and be ever ready to accept any reasonable excuse for the non-performance. Let us, in this, as in every other instance, incline to the side of mercy: let us break the bonds of servitude, and ease our dependants of their oppressive yoke.

Lord George.

How should we conduct ourselves to our *friends*, my dear Madam?

Mentoria.

We are ever inclined to perform acts of kindness to those we style our friends. This duty is so diffusive, and the motives so numerous, which urge us to the discharge of it, there requires but little to be said on this branch; more especially, as in a former discourse I enumerated the mutual

tual obligations of friendship. I shall therefore proceed to point out the good-will we owe to the human species, without limitation or exception. The philanthropy I mean to recommend, is not only a Duty, but a Virtue: those who exercise it in the superlative degree, must possess benevolence, moderation, and steadiness; and be wholly exempt from arrogance, malice, or prejudices, either personal or national: they must be inclined to redress the grievances of the distressed, comfort the afflicted, and clothe the naked; to which they should be alone impelled by the dictates of the Christian religion, and the force of their own feelings: neither should they wish or expect any reward, but what arises from the consciousness of having performed their duty.

Lady Mary.

I imagine, my dear Mentoria, we are not required to be kind to the Jews!

Mentoria.

Their religious sentiments would not excuse your failing to perform any duty you owed them as fellow-creatures. Their errors, though fatal in their tendency, demand

demand our pity, as they were a defect of judgment. Our blessed Saviour prayed that they might be forgiven, as they knew not what they did. Let us join in the same request, and never persecute them. The parable of the good Samaritan affords us an excellent lesson of humanity, and also proves we should do good indiscriminately, and pay no regard to the sect, or outward condition of the object whose distresses excite our compassion.

Lord George.

Why does this history particularly afford us this lesson?

Mentoria.

Because the Jews and Samaritans were at such enmity, it was thought a capital offence to have the least intercourse: thus the woman of Samaria was surpris'd our Saviour should ask water of her, as he was a Jew.

Lady Mary.

Then it was particularly good of the Samaritan, to take such care of the poor man in distress. You cannot imagine, my dear Mentoria, how much I admire his conduct!

Mentoria.

Mentoria.

He acted as every person ought to do in the same situation ; which is, to perform the service required, without any consideration of the advantages which would arise from, or the inconveniences that might attend it. Let us follow his example, and bind up the wounds of the afflicted, pouring in the balm of comfort and consolation. Let us ever practise the exhortation of our Saviour, delivered in these words : “ Go, and do thou likewise.” Which implies, we should seek an opportunity to testify our approbation of the Samaritan’s conduct, by the convincing proof of imitation. “ Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven !”

Lady *Louisa*.

Are there any other Duties, my good Mentoria ?

Mentoria.

It is necessary, for the good of the community, there should be subordination in the different classes of mankind. I shall consider them under the heads of Superiority, Equality, and Inferiority ; which I hope
will

will enable you to form a just conception of the several states. Superiority requires the persons who possess it, to act with dignity and caution, to exercise their authority with moderation and justice, and to dispense their favours to those who appear most deserving of them.

Lady Louisa.

What is our Duty to our Equals ?

Mentoria.

Like most other Duties, they are reciprocal, and consist of a mutual exchange of kind offices, and general good-will. As this state equally excludes profound respect, and implicit obedience, it is necessary to point out the medium which should be preserved between these extremes, in order to make the cement of friendship binding. Undue familiarity proverbially produces contempt: we have also scriptural authority, where servile fear is, there can be no love, as love casteth out fear. From which it may be inferred, our deportment towards our Equals ought to be tinged with the respect due to our superiors, and the condescension and freedom authorized to our inferiors; which is productive

ductive of the pleasing compound, usually called *politeness*. Without the due observance of this amiable quality, the friendly intercourse of society degenerates into Barbarism and Incivility !

Lady *Mary*.

The state of Inferiority is the next branch you are to explain. I know, persons in that class are required to be obedient.

Mentoria.

This obedience is limited, as they should ever avoid flattering the weakness and imperfections of their Superiors, and in all their actions make a distinction between servility and respect. From the dependence of their state, it is necessary they should conform to the will of their rulers, in every instance, which is not repugnant to reason or conscience.

Lady *Mary*.

But how will those rules regulate our conduct, my good *Mentoria* ?

Mentoria.

You must be actuated by the precept enjoined by our Saviour, "To do to
" others,

“others, as you would they should do
 “unto you.” You must therefore pursue the same conduct to your Inferiors, as you would that your Superiors should to you; and pay the same deference to those above, as you expect to receive from those beneath you. To persons who are on a level with yourself, you should perform such services, as seem most acceptable and necessary to the sphere of life in which you move. Be courteous to all; haughty and imperious to none. Be not high-minded, but condescend to those of low estate; and you will be respected by the great, and revered by the humble.

Excel and emulate thy parents praise,
 Let thy intrinsic worth the fabric raise;
 In every useful art thy time employ,
 Zealous to gain esteem, true heart-felt joy!
 Attain each grace, that can adorn thy mind,
 Blended with sentiment, and taste refin'd.
 Envy can find no harbour in a breast,
 Th'abode, I trust, of peace, more welcome guest,
 Beatitude divine, and source of rest.
 Neglect no duty, act with graceful ease,
 Ever desire with modesty to please;

Let

Let Virtue be thy guide, for she'll dispense
Love, happiness, and meek-ey'd innocence.
Oh! may she, kind to thee, her grace impart,
Never forsake, deep rooted in thy heart!

F I N I S.

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